INVALIDITY
Ohn Faldo's Vindication

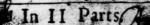
Of his Book, called, Quakerism No Christianity.

BEING A

# REJOYNDER

In Defence of the Answer, intituled, Quakerism a New Nick-Name for Old Christianity.

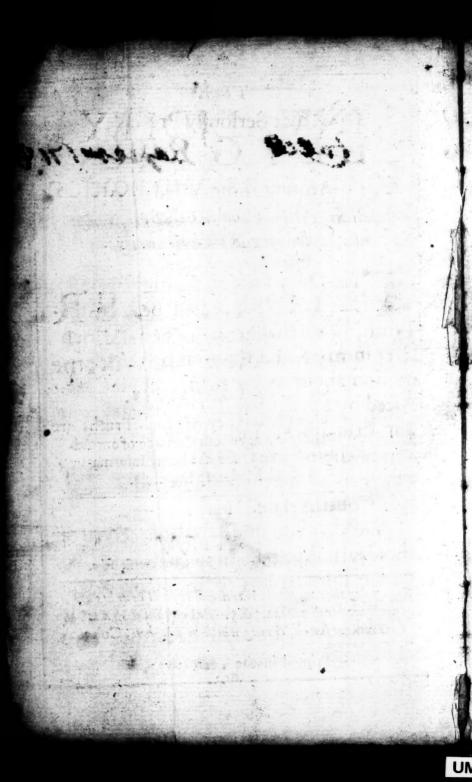
Wherein many Weighty Gospel Truths are handled, and the Disingenuous Carriage of our Adversary is observed, for the better Information of all Moderate Inquirers.



Who loves not Controversie for Controversie sake.

Every day they wrest my Words, all their Thoughts are a gainst me for Evil, Pla. 36.5. But he that doth a Wrong shall receive for the Wrong which he has done, Col. 23.

Printed in the Year, 1673



# To all that Seriously Profess RELIGION.

Among those called, Épiscopalians, Presbyterians, Independents, Anabaptists, Socinians and Latitudinarians.

He Duty I ow to Almighty God, and the Respect I bear to his Truth, with that great Concern which lives in my Mind for your better Information about us (a poor People, traduced by some, despised by others) and our Principles (mis-given here, perverted there) are the only Inducements I have to pursue this tedious and unpleasiont Controversie.

And that you might be undeceived of those false Apprehensions, vulgar Stories or the Insinuations of more prevalent Agents have imprest you with, I could (God knows) be contented, that even Sufferings were added to my Labours.

A 2

Wha

What would I not cheerfully undergo to win you into a serious View and impartial Consideration of our Case! Truly, I have that Belief of many of you, that were the Prejudice of Education and common Vogue of the World set aside, you would do us some Justice. And I beseech you, weigh how much it becomes you, you, the serious Professors of Religion, to give us a fair Hearing for our Principles and Reputations, before you finally determine any thing against us. To Try all things was an Apostolical Exhortation: Nor can you escape the Censure of Dis-regarding it, if you decline a fair Inquiery after us? Let not Education be dearer to you then Truth; and see if more be not to be known by you then yet you know. Objected Novelty ought to have no Force with a Christian, since had that prevailed, he had never been one: Nor should the Offence, Formality, or Worldly Learning

ning takes at us stave you off from a serious Search, much less the Crucisie, Crucisie, of the Vulgar, because the God of Truth, when manisested in the Flesh, was not exempted from more of that then ever yet attended us; Indeed it should rather

be an Argument for us.

Believe us, we intreat you, when we tell you, that Religion, Pure and Undefiled Religion, we greatly love; 'Tis that we desire as well to Live as Defend: God knows, we have long made it the Bent of our Hearts, and the whole Aim of our Lives; without it we were the Miserablest of Men : Yet how are we Defamed, Undervalued, Contemned and fet at Nought, for a Company of Seducers, Blasphemers, Idolaters, and what not? But why? because we are not understood, and as cunningly (by some) hindred from being so. But therefore is this Discourse more particularly Dedicated

A 3

To you, that you may be both acquainted with the Foulest Charges one of our greatest Enemies hath exhibited against us, his kind of Witnesses produced to confirm them, and his Management of the whole Debate; with our Plain and Honest Vindication. If we shall be found guilty, then let us be Condemned for such as he hath represented us to be; but if innocent, suffer us not any longer to Groan under the Heavy Pressure of such Infamous Accusations; for in omitting to Right us for these Grievous Wrongs, you will make your selves Accessories to an Injustice that must needs be detested of all Vertuous and Good Men. I leave this Rejoynder with you, containing the True Meanings of our Wrested Principles, & those confirmed by express Seriptures, many Refins, and a Cloud of Testimonies: And shall conclude with a Passage out of \* ferome, well-be-\* adverf. Err. Johan. coming all Honest Wri-Hierofoly mitani.

ters, and fit to be observed of every impartial Reader. Quaso, Lector, ut memor Tribunalis Domini, & de judicio tuo te intelligens judicandum, nec mibi, nec Adver. Sario meo faveas, neve Personas Loquentium, sed causam consideres. "I be-"seech thee, Reader, that remembring the Judgment-Seat of the Lord, and understanding that as thou dost judge, fo thou shalt be judged, thou favourest neither me, nor mine Adversary that writes against me, & that thou regard-"est not the Persons, but the Cause only.

I am a real Valuer of what seever is Worthy is any of you, and an Hearty Wisher of your Improvement in the Knowledge of those things that lead to Eternal Peace, which are only to be found in the Light and Life of Righteousness.

William Penn.

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The

## THE

## INVALIDITY

OF

# John Faldo's Vindication

Of his Book called,

Quakerism No Christianity.

## The Introduction.

His Controversie, not of Choice, but absolute Necessity, thus continued (and which hath swell'd this Rejoynder beyond both my Desire and Expectation, through such great Provocations and multiplyed Wrongs, as are utterly inconsistent with the Honour of Truth to put up, and which require our serious Notice in its Desence) was begun by J. Faldo, a Non-conforming Minister at Barnet, in a large Discourse, entituled, QUAKERISM NO CHRISTIA-NITY (disgusted, as I have heard, at the coming over

over of some of his Hearers to the Way we profess) in which he not only accused us of the Blackest Errors, but pretended to prove every Charge out of our own Writings; an Effay none had ever yet fallen on besides himself. At what Rate soever he proved them, certain it is, he charged us home, and managed it with Equal: Difingenuity. This, it was my Lot to answer, which I did in a Book, call'd QUAKERISM a New Nick-Name for Old. CHRISTIANITY, &c. Chiefly intending by it to discover, how grosly he had mistaken our Principles, and unworthily perverted these Words we had employed to maintain them; and finally, to confirm our true Sence with the Authority of holy Scriptures: Unto which he has ventured to give us a Reply, doubtless that he might not be thought to have nothing to fay, fo little hath he faid to the Purpose, which is already become the Discourse of the Moderate, and Regret of his: Party; But what he wants of Solidity, he fills up with Air, and places his Reflections to the Account of Arguments; and when he comes to a Pinch, he gives us: Confidence for Evidence, attended most commonly with a Rout of hard Names, to drive it more forcibly home. And truly herein he has deceiv'd me; for I must needs fay, I did not take him to be one that would withfland fuch manifest Conviction, and that with no other then Froth, Rant, and very Obstinacy: I hop'd that when I had given him a Serious Answer to his Book, he would either have ingenuously acknowledged his Mistake of our Writings, with this Satisfaction, that he found us not fo Heterodox as he apprehended us to be; or else have bestowed upon us such a sober and convincing Reply, as might have sufficiently proved our Error,

Error, and justified his own Undertaking: But instead thereof, behold a Pamphlet stuffed with Rage and scornful Abuse! by him entituled, A Vindication; but is indeed his Condemnation with God and all Good Men.

He feems to have deferted the Matter, as giving that for gone; and under pretence of answering my Book, fully payes himself of my Person. Of that he has no Mercy; I am all that a Man swelled with Passion, Pre-

judice and Revenge can character me to be.

He complains much, yet himself is the Injurer; Forgery he layes at my Door, and tis his own beloved Crime; He sayes I boast of Victory, yet John Faldo is the great Crack; Where I rebuke his Froth, he returns me Railing; and if I improve his own Similes against him, then Disingenuous W. P. Devotion he fleers at, as if it were an old-fashioned thing; My Reprehension of his Ill-Language, he counts intollerable; Is this your Meek Christian, sayes he? making it a greater Sin in me to Defend my self, then in him to Accuse me; Personal and Principle Reflections run fluently through his first Book; My Reproof of that unprovoakt Asperity, be storms at, and will needs have it to be Reviling; and instead of Repenting of his ill beginning with us, he hath greatly encreased his score, by a more Scurrilous Reply; as if the Man's Business were not to make us Better, but prove and justifie his own being Worse. He would make us in Love with our Errors, if fuch we held, that uses so ill a Way to reclaim us. Does he think we are to be feered or Railed out of our Religion? No, No. In his first, he went too far; In his second he has done little elfe. What shall we say of those, whose Pride has brought them to such a pitch of Passion, that Rage must follow Reproof, and Revenge a Confutation? With-

out breaking one part of the Law of Modesty, I may fay (for I know) he is irrecoverably gone in my Anfwer. Not one Charge can be prove, nor one Friend of ours can he make to speak to his Purpose. He was for having us to affaffinate our felves; our Friends he would fain have to turn Executioners to their own Principles. This Fool's Paradife pleased him; but the Discreet know and think better: Some were startled at the Pretences of the first, wherein nothing less then our own Books were to bear Witness against us, who are now great Abominators of his Injustice and Railing. Blessed be God for that Good Success; we hope the like of our following Endeavours. I have for the fake of fuch as expect an Answer, sent forth this Rejoynder; wherein several weighty Points are as clearly handled, as Time, Place, and other Occasions would permit. It greatly concerns all to be fully farished therein: And I hope, there is enough faid for all Impartial Readers to reap that Benefit. I feek no Revenge, I aim not at Reputation, God is Record: neither has he done enough to raise up the One, or question the Other; yet he has done doubtless what he could, and I must take the Will for the Deed. I shall not show my self fo Personally concerned in this Rejoynder, as his Personal Reflections would make me; 'tis below the Spirit of a Christian Man to be disturbed by such Barks of Malice; Curs, yelping at the Moon, neither questions nor ecclipses her Light: 'Tis a fort of Suffering I must expect to undergo; and the best is, I find little Disficulty in it. And though I shall not cite all his Injustice towards me, for that were well nigh to transferibe his Book; yet that which may be requisite to give a further Relish of this pretended Christian, may be done in its proper place. In the mean time I shall betake my self to the Consideration of such Pasfages

fages in his Reply, as may be thought to call for my Rejoynder, and that without those insolent Checks. frequent Abuses, and very vain and gingling Taunts, he has cramb'd his Pamphlet with: For I can suffer that my felf, I cannot let the Truth fuffer. Nor can I think my Silence to his Revilings the worst Answer, especially when my Religion will not allow of a like Return in Vindication: For though Scoffs and Abusive Refle-Ctions may discredit an Adversary with the Weak or Prejudiced, yet with a Serious Reader, fuch rather pollute, then defend a Cause. I will leave the whole Honour of that Way of Confutation to my Adverfary, not being in such Necessity for Conquest, as to take that Dishonourable and Dishonest Way of procuring it. If I can make my Rejoynder a little more intelligible, then he has done his Reply, defend the Truth I own and honour, fo as to answer my Reader's Conscience, I shall have obtain'd my whole End; and maugre the Impetuous and bluftering Humour of a few Enraged Adversaries, my Mind will sweetly rest in Peace with God, in whom I have believed, and for whose Cause only I am thus warmly concerned in the World.

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CHAP. I.

#### CHAP. I.

#### Of Christianity in General.

TOhn Faldo, in his Book, entituled, Quakerism No Christianity, begins with his Account of Christianity, What it is? as I honeftly observed in my Answer, called, Quakerism a New Nick-Name for Old Qua. no Chr. Christianity. What he laid down was pag. 2. this, By Christianity we are not to understand all those Matters of Faith and Practice which Christianity doth obliege us unto; for Christianity is a large and noble thing, and takes in all that's worthy in those Religions which it hath out-stript: To which I gave this Answer, (though difingenuously mangled and transposed by my Adversary) "A strange De-My Answ. "finition of true Christianity: For, if to pag. 2, 3. "Believe, and Do all Christianity requi-"reth, be not Christianity; then there is something be-"yound all that Christianity requireth to be believed and " done that is Christianity; else I understand nothing. This is all he brings of my Answer to ground his Reply upon, omitting that part of his Definition, and my Return to it, which in Honesty stood him most upon to confider. But first let us hear his Reply to what he has quoted (for Reply and Rejoynder distinguish our matter)

Reply, You may as well affirm a Finger to be a Man, when separated from the rest of the Man, as common

Justice, Truth, &c. tobe Christianity.

Rejoynder,

Rejoynder, Though the Finger be not the Man, yet It is Part of the Man, therefore common Justice Truth, Be. by his own Instance, are a Part of Christianity; but if no Part of Christianity, then may Christianity be without Justice or Truth. My Drift was in my Anfwer, and is in my Rejoynder, That fomething of what was at Anticch called Christianity, was in the World before Chrst's Visible Appearance at Jerusalem. And that his Coming was but to bring the World to a more improved Knowledge and large Enjoyment of that Divine Power, Wildom, Life and Righteoufnels, which former Ages had comparatively but an obscure Sight, and imperfect Senie of; and this was my Reason, because the contrary Opinion excludes all antecedent times from any Share in Christianity; and plainly shuts them. out of all Hope of Eternal Salvation, which my Adverfary takes a little notice of in the words.

Rep. If the Scripture had any where said, that none but Christians shall be saved, his Consequence had been grounded. But he might have pag. 5. found afferted in my Book, THAT SALVATION DEPENDS ON A RIGHT BELIEF AND ACCEPTANCE OF THE COVE-

NANT OF GRACE.

Rejoyn. The Scripture saith (as I instanced for Proof of that little Part of my Answer by him considered)
For there is no other Name under Heaven given among Men, whereby we must be
Saved, neither is there Salvation in any other. Now how to distinguish betwixt a Man being saved by Christ, and his being a true Christian, I must declare my Ignorance:
Nay, John Faldo, though in Contradiction to himself, tells us, That Salvation depends on a right Belief and Acceptance

coprance of the Covenant of Grace. Let him either show how a Man may rightly believe and accept of the Covenant of Grace, and yet be no Christian, or else he does nothing to his own purpose, whatever he does for ours. Christ is called, God's Covenant; The New Covenant stands in him. How a Man may believe in the Covenant, and not in Christ; How in Christ, and not be a Christian, concerns John Faldo to reconcile; only, Reader, let me tell thee, that of about Six Pages concerning Christianity, this Man has not undertaken Eight Lines to reply to, neither are those the Strength of my Discourse.

To conclude, I dare not repute Enoch to be no Chri-Stian, who walked with God; Abraham no Christian, who faw Christ's Day, and rejoyced; David no Christian, who was a Man after God's own Heart: Neither can I believe with him, that the Apostle's Exhortation, Phil. 4. What soever things are True, Honest, Just, Pure, Lovely, of Good Report, if there be any Praise, think on these things, is no Part of Christianity; or, that a Man may be a Saint and not a Christian; or, that a Child of God is not a Good Christian; or, that James was mistaken, who said, That the Pure and Undefiled Religion was to keep our lelves unspotted of the World; which strange kind of Consequences unavoidably follow from J. Faldo's Asfertion and Definition. For our Parts, As we think it no Wrong to Christianity, so no Discredit to our Cause, that it should be reported that we believe the Word nigh in the Heart (the Apostle Paul calls the Word of Faith and Reconciliation) to have been preached by Mefes, that Chift, the Promised Seed, bruised the Serpent's Head, as well before, as at, and fince his 1 John 1.7. Visible Appearance; That Enoch when he walked

walked with God, walked in the Light, in which he felt the Blood of Christ cleaning from all Sin; That the Spirit of God strove with Men as well before Christ's Coming as fince; and that some were led by it before as well as fince; and therefore Children of God; and if Children, then Heirs; Heirs of God, and Joynt-Heirs with Christ. Not 14,17 that we deny a Preheminence to Christ's Visible Coming and the greater Benefits that came into the World thereby; we would not be thought fo to mean, at no hand: only this, that something of that Divine Life, Power, Wisdom and Righteousness, that then so superexcellently appeared and broak forth, was revealed in all former Ages, as Mankind was in a Capacity to receive it; wherefore the Difference lay in the Manifestations of the One Thing necessary, and not in several things: So that the Law is, as it were, the Gospel begun, and the Gospel the Law finished; or as Augustine expresses it, Lex est Evangelium absconditum, et Evangelium est lex revelata. The Law is the Gospelobscured, the Gospel the Law revealed; That is, suited to the Capacity of Ages.

But J. Faldo is Angry, that in my Recital of these words out of his former Discourse, But the Thing Christianity might well be before the Name Christian, that I lest out these pag. 13.

following words, so short a space. Saying, "I am a "Man of a seared Conscience, and that it is pitty any Reader should be so tame to be thus imposed on.

Rejoyn. I know not what he means by these last words, unless he would have every Man that rea ds me, beat me. I have alwayes thought it becoming a Minister

ffer of the Gospel to make People Tame and not Wild: Sufferers, not Hectors; but such Expressions very well fuir with John Faldo's Religion : For my Conscience, it is not so seared, but I can feel and resent John Faldo's Injustice. God knows I left out no words defignedly: for could the Infertion of them have disappointed me; For if the Thing Christianity may be before the Name a Day, then a Year, and so an Age, till we shall come to the first Man that ever God faved. All Men must be faved by either Law or Gospel; Now the Law strictly. confidered, could never fave, it gives Life to none: So imports the Scripture, and so afferts B. Usher, B. Sanderson, Allen, and others; then it must have been by the Gospel, which is by the Apostle called the Power of God unto Salvation: and if all Men that were ever faved, were faved by the Gospel, then True Christians; inless Men may believe the Gospel, be saved by the Life and Power of it, and yet be no Christians, that is, not the Men, the term Christians (given first at Antioch) doth fignifie. I shall offer this short Argument to the Reader's consideration. If He that is born again, be a Christian, and such, as enter into the Kingdom of God, be born again, then because Abraflam, Ifaac, Jacob, Samuel, David, &c. entered into God's Kingdom, it follows, that they were born again, and confequently Christians. How pernicious is that Principle, which denyes the New Birth to be so much as any part of Christianity, when, indeed, the greatest, as Christ's own Saying proves.

The Truth of the Matter is, The very Life, Power and Spirit of the Gospel, or Christianity, which to other exteriour Performances, is as the Soul to the Body, John Faldo would fain exclude from any Share in

Christi-

Christianity; and for our preferring and pressing That, as the most important Matter, he over-runs us with all the Vilifying, Scornful Epithetes a Lucian could bestow upon a Christian: Indeed, his Frothines is fuch, that were it not for their fakes, who may yet be enfaired by his Adventrous and Imperious Affertions and Reflections, I should not think his Vindication worth one Minute of my Time. But he proceeds.

Rep. I undertook to prove Quakerism No Christianity from the confessed Newnes of it by their own Party. Penn tells us, p. 21. the first Letters of the Names of Some, the bare Names of others, whose words I quoted, but dare not transscribe their words, being so fair to my Purpose: only a part of Penington's, who faith of the Quakers Difensation, that it swallowed up that of Christ and the Apostles: which Penn would take off by telling me, I have no Candor in fo Conftruing the words; as if Penington, who was a Schollar, could not express his Mind congruously, but must have Penn to

be his Interpreser.

Rejoyn. Now what any can make of this Cloudy Paragraph, that has not read our former Books (indeed of the greatest part of his Vindication) if then, I know not: but fure I am, he ignorantly or willingly puts the Lye upon himself, and greatly berayes his own Weakneß. Is this your Combatant, you, that blow him with Pride and Rage, that he may only have Wind to Crack out against the Quakers? What Reply is this wretched, disingenuous Section to my Answer? If I quoted not E. Burroughs's and J. Whitehead's words at length, and but a few they were, I quoted that for which the rest left out were quoted. He would fix the beginning of Quakerism about the Year 16;1, this was the Drift,

of his Quotations, from whence he concluded Quakerism No Christianity. Hear my Answer, and by that it will appear how fuitable or fushcient his Reply is. "Well, But when came this Quakerifm into the World? "He tells us, about the year 1651. pag, 21,22. " quoting E. B's Epistle before G. F's " Great Mystery, also a small Treatise writ by John "Whitehead & Isaac Penington; from whence he infers, " that Quakerism is a late Dispensation, therefore not " that of Christianity. But certainly, this Man hath "taken a very Quick Course to Unchristian himself, " and all the Presbyterians, Independents and Anabap-"tifts in the World, as well as the Quakers: For I "would ask him, if there was not a Time fince the "Primitive Age, wherein Darkness hath overspread "the Earth, the Beaft did Reign, and the pure Religi-"on was wholely Wilderness'd? If so, consequently "the Resurrection of Truth is no more a New Dispen-" sation, or not that of Christianity, then a Manthat " is exiled his Country, is not effentially the same Man, " when he returns, that he was before - But fince we are of another Religion by his Account, then the Chrithan, because we cannot say that we were alwayes "fuccessively from the Apostles time, I will argue, that the Presbyterians, Independents and Anabaptists are "not Christians, nor is what they profels to be esteemed Christianity, because they cannot prove a regular "Succession from the Apostles Times, their date also being of later years. What will they say then? The " Church was fled into the Wilderness; Truth exiled;

" fame in it felf: Very well, so say we. God was " pleased to renew the Right Christian-Dispensation to

"God as a Stranger in the Earth; yet Truth still the

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"us, and by us, according to John's Vision, that the Everlasting Gospel was preached again, infimating, what there had been a Time wherein it was not preached. "If this be not a New Gospel, because anew or again preached; neither is that which J. Faldo calls Quakerism a New Dispensation, because it is preaching amount the Everlasting Gospel to the Sons of Men; which is God's Power inwardly manifested for the Conviction, Conversion, Redemption and Salvation of the Souls of such as believe in it.

In which, First, I take in that part of the Quotation which was material to the proving of Quakerism No Christianity, at least in my Adversary's Apprehension. Secondly, I have Answered that Objection, both by showing that the Presbyterians, Independents and Anabaptists, whom he owns to be Christians, were novil; and that the Everlasting Gospel was to be preached again; which implyed, that a Time there was in which it was not preached; consequently, that his Objection could not be therefore of any Force, as levelled at us: To all which he fayes nothing, only asks a Question concerning my Reproof for his want of Candor in explaining I. Penington's words, viz. As if Penington, who was a Schollar, could not express his Mind Congruously, but must have Penn to be his Interpreter. Let us fee if this be any folid Confutation of what I faid. Reader hear me.

"Ifaac Penington's distinguishing between the Dispen"fation of Moses, Christ and his Apostes, and THIS
"of our Day, as if they had been three several Dispen"sations, and consequently, if Christ was not that of
"Moses, because it swallowed it up; neither this the
"Dispensation of Christ, which Isaac Penington saith,"

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"it swallows up: yet to me it seems a pittiful Catch: "and shows, he knows not how to take things with that "Candor they are writ . P. means not a Diffinit "Administration in Kind, but Dispensation of one and "the same Light, Life and Power by Nature, at se-" veral Times, and fundry Manners to the World: "Christ was before the Law, under the Law, with the Prophets, but never so revealed as in that Holy Man-"hood; will it therefore follow, he was not Antece-"dent to that Appearance? or He, that appeared then "more Gloriously, had never shown himself before? "Or because of a Difference in Manifestation, there-" fore not the same HE (through all those several Ma-"nifestations) in himself? Certainly, this Man is very "Unjust to J. P. especially, when the Words above " quoted, that speak of a Dispensation he experienced "a little before God broke forth by us, called Qua-"kers, could have informed him, that he meant the "Divers Breakings forth of God's Light and Truth, in order to the full Difcovery and Recovery of Loft "Primitive Christianity: So that this present Appea-"rance swallowing up all going before it (had he so ter-"med it, as he doth not, and therefore wronged) is no more then God's Retriving to us the Ancient Gofpel, with Additional Bleffings and Affiftances, giving us "the same Life and Foundation they had, and what else " he pleased by way of Improvement; which alters not "the Nature, no more then a Child in Christ is not "that Numerical Creature, but another Distinct Being, " when a Man.

Now can any Understanding Man account my Adverfary's Idle Shifting Question a Pertinent Reply? What if I. P. was a Schollar, might he not therefore be Abufed, or Missinderstood? Is Schollarship a Protection against Wresting? Must I. P. intend what J. F. will have him, and not what really he did? But that it should be so Offensive to him, for W. P. to Clear and Desend the Passage, is delighting rather to have us Wrong then Right. But the Quakers must be Heterodox, though it be but to save J.F. from the Disrepute of Lying. 'Tis clear that I.P. intended no New Administration, but the Restauration of Pure and Uncorrupted Religion; that he never so worded it, as by J.F. cited, that I chargedhim with, but he thought it best to give it the sip, or else I must impute it to his Carelesses.

Any Unbyast Reader may perceive, my Adversary has enough of the Controversie, or he would never write

so mean a Reply to such an Answer.

To wind up this, which more particularly concerns Christianity, I say, That there never was but one True Foundation from Adam's day to this, upon which the Holy Ancients built, and that was Christ Jesus, the Lord from Heaven, called, the Second Adam, and Quickening Spirit: To deny this were to overturn the Chief Corner-Stone of the Christian-Religion; and how Men could build on this Foundation and not be Christians, I know not.

The Christians of the first Three Hundred Years after Christ, were then by the Jews and Heathens, as we are by certain Professors and Prophane in this Age, accused of Affecting and Following Novelties, as we learn out of Eusebius Pamphili Pæparat. Evang. lib. 1. and Theophilus Antiochenus, lib. 3. pag. 119. Arnobius, lib. 2. pag. 40. Tertull. ad nation. lib. 1. cap. 10. with several other Writers. The Account some of them

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rif them give us, of what the Christians said in their Defence was this, That the Christian D. Cave. Religion was for Substance the same with Primitive that of the Ancient Jews, whose Reli-Christianity. gion claimed the Precedency of all o-

thers in the World.

That the Religion was in Substance the same is expresly afferted and proved by Eufebius. The Ancient Patriarchs were the Christians of the Old World, who had the same Faith, Religion and Worship common with us, nay the same Name too; Touch not mine Anointed, Tou x i &v we, my Coriff's, or Christians: Thus D. Cave in his Primitive Christianity out of Eusebius Præpar. Eveng, I.1. C.5. p.9. Clemens Alexandrin, admonit. ad Gent. p. 57. about this old Objection, queries thus, Τί δη εχίτη σεωτη τροφή γαλοκοι χρώμε θα, &c. Why do we not use our Mother's Milk for Food, to which we were accustomed when we came first into the World. And why do we encrease our Estate our Fathers left us, &c. intimating that the Difference between what we call Law and Gospel, or that Religion which the holy Ancients professed before Christ's Coming in the Flesh, and that which Christ Jesus and his Apostles taught, was not in kind, but in degree only, the Ceremonial part excepted; which the same Clemens calls child h and Trifling, and the Apostle Paul Beggarly Elements, ferving only the non-Age of the World in Religion, and therefore to be laid afide upon a more improved Knowledge and full Enjoyment of it. And this Christ's own Sermon upon the Mount clearly evinceth, who runs the Sin of Adultery as far beyond the Act, as the first fulfful Defire conceived in the mind: And from true Swearing, to yea, yea, and nay, nay; and from loving

our Friends to loving our Enemiess; and from felf-faving to suffering. I say, unless we should with the Uncertain and Irreverent J. Faldo, exclude the Life, Dostrine and Miracles of Christ from any share in Christianity, because, sayes he, its dated with more reason, from Christ's Refurrection (and consequently Christ Jesus before but an extraordinary kind of few) we must needs conclude that as the tendency of Christ's Life and Miracles was to preach, live and confirm his divine Doctrine; so the very bent of that Doctrine was the Improvement and Perfection of that Righteon [nefs, which in former Ages was but begun, and more imperfectly manifested: so that to be under Grace is not to live in the Breach of God's Law Uncondemned through Christ's personal Obedience wrought wholely without us, but to be led to deny all that Ungodliness and those Worldly Lusts, for which the Law takes hold upon the World, according to the Apostle to the Romans, There is no Condemnation to them that Rom. 8. are in Christ Jesus, who walk not after the 1,2,3,4. Flesh but after the Spirit (implying, that who walked after the Flesh were so long not under Grace, but under Condemnation; Again,) For the Law of the Spirit of Life in Christ Fesus bath made me free from the Law of Sin and Death (that is, not only from Death, the Wages, but from Sin, the Work that leads to it; yet further) For what the Law could not do in that it was weak through the Flesh, God sending his own Son in the likeness of sinful Flesh, and for Sin condemned Sin in the Flesh, that the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh but after the Spirit. So that to be under Grace is to be under the Government & Leadings of it, and to enjoy that divine Power, which fulof Christianity.

fulfills the Law, and redeems from those Corruptions, which prove men rather to be alive without Law, then under Grace that fulfils it. Upon the whole; fince some in all Ages have been taught to deny Ungodliness; and to live godly, and that they could not so have done without the Grace that brings Salvation: And fince the Seed of the Serpent has been bruifed in them, and that it could not be without Christ, the promised Seed; and since such were then turned from Darkness unto Light, and from Satan's Power unto God; and that all this is purely Gospel and Christian; something of Christianity was in the World before that visible Appearance of Christ, from whose Name the true Religion was fo called: For though there have been Diversities of Gifts, yet the same Spirit; though Difference of Administration, yet the same Lord. And though God, who at fundry times and

in divers manners spake in times past to the Fathers by the Prophets, hath in these last dayes spoken unto us by his Son, yet he was the same God, who spoak by the Prophets, that spoak by the Son, though it is always confest, not in so plain, express and excellent a manner: the Difference therefore lay in the Manifeflation rather then in the Thing manifested. For through all Generations, there has been but one Seed, Truth, Grace, Word, Life, Power or Spirit, by which any of the Sons and Daughters of Men were ever faved; and consequently . J. Faldo has greatly wrong'd the true Christian-Religion, as well as contradicted the Ancient Writers, and abused us in dating Christianity from the time of Christ's Bodily Resurrection, and so bitterly reflecting upon them that conform not to his narrow and falle Apprehensions.

CHAP. II.

### CHAP. II.

Of Quakerism, as this Independent Priest scoffingly calls our holy Religion.

I N my Defence of the Truth we profess, shewing not only the Consistency of it with Christianity, but proving it to be Christianity, there are Four Passages he takes an abrupt notice of. His words concerning the first run thus.

Rep. To purge away the Character I give of a Quaker, he tells you, p. 9. We never faid, that the Light within every Man was the only Lord and Saviour, and very God; let him shew us any such Passage, of any one acknowledged Quaker, and he will say something, Now Reader observe his Reply. The Man cannot

Now Reader observe his Reply. The Man cannot see Wood for Trees. I quoted him Forty Places in my Book, that will prove it. For instance, All Power in Heaven and Earth is in it, Smith's Primmer, p. 14. Again, I will make you know, that I the Light, which lighteth every man that comes into the World—am the true eternal God, G. Fox junior, &c. These I quoted in my Book, yet could Penn say, I thought to be believed hand over head.

Rejoyn. That this Adversary is base with a Witness, remember Reader, that there is not One Testimony, much less Forty, in that place I quoted, and unto which my Answer was made. Next, observe how he suggests my smothering of those Testimonies he brings, where-

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as I have particularly answered the latter, which includes the force or tendency of the former, and five more of his fallly pretended forty. But to the Point. That I cannot fee Wood for Trees, is a very mean and wooden Reply; what I have faid in my former Book stands unanswered, and indeed is Unanswerable. I See my shall contract it thus, "No man that believes Answ. "Scripture will dare to deny that God is p. 193. " Light; That every Man is enlightened by "Him; and that by Him who is called Light, all things " are upheld: And that He alone is Saviour; A Doa Grine J. Falda teaches, pag. 84, 85, 89. That we se never did affert, that the God that made Heaven and " Earth was comprehendible within the Soul of Man; "yet that he gave Light to the Soul of Man. which with much more he returns us not one word of Answer, but would make People believe, it has been the course I have taken with him. To conclude, He must either deny Christ to have all Power in Heaven and Earth, to be the True Eternal God; or that He who has that Power, and is that God, is not that True Light that enlighteneth every Man that cometh into the World; or his Labour is but very Vanity, whole Wages will be Vexation of Spirit. But thus far we are well affured, that J. Faldo, for all his Shews of Reverence to the Scripture, overturns the most evident Testimonies therein contained, by withstanding and defaming this one Affertion, that God, who is Light, shines not in the Heart of any Man on the Earth, nor ever did; For what elfe can be the Consequence of his decrying our Principle, that afferts Christ to be the universal Light, enlightning every Man that comes into the World; or that the Light wherewith every Man is enlightned is not Christ

or God? I assirm, that which quarrels this Principle would not in the very ground have Christ to be God, indeed not God to be God; seeing it is an utter Denyal of his Omni-presence, since God is not manifested but by his own Light, and he being every where, his Light cannot be limited, because it cannot be distinguished from himself. But what our Adversary would be at by this kind of Reasoning, he helps us in his next particular to understand.

Rep. He attempts to excuse Burroughs's Phrase from Blasphemy; viz. Your imagined God beyond the Stars, But how? they were expressed of People's imagining him to be in the Likeness of Man, and so denying his Omnipresence, that he should not be below, as well as above, To which he replyes thus, A rare Excuse that denies Christ's Munhood, and making the Manhood of Christ, in whom the Fulness of the Godhead dwells bodily, to be a

Popilo Obignitary.

Rejoyn. Must this pass for my Consutation, A rare Excuse indeed. But for what. Not W. Penn's Denyal of Christ's Manhood; But F. Falde's base Perversion of E. B's words. The Question was not about Christ's Manhood, but of God himself, who prepared it in time; A pittiful shift to infer from God, who is a Spirit, to Christ's Body: We know, that's not every where; But the Word, that was with God and was God, is not consinable. Though if the Truth were known, J. Faldo's Zeal for Christ's not being a Popish Ubiquitary centers in his Belief of meer Anthropomorphism, I mean that God is consined to a Body, and that Body to a certain place; else why should he oppose to my afferting of God's universal Presence Christ's

Manhood, the Fulness of the Godhead dwelling bodily in that Manhood, and Christ's being resident in some particular place? But it is after this lame, crabbed and insignificant way of Writing, that he vindicates his first piece of Forgery, and wicked mis-giving of our poor

Friends meanings. But to proceed.

Rep. He tells you of the Companions I rendered Quaketisin to be attended into the World with, and
pag. 7. adds what else J. Faldo's Devil pleases; yet
instead of denying what I said (except the Epithetes)
be thus excuseth it. Finally did not the Devils howl and
roar, and tremble, who seeing they should be distedged by
one stronger then themselves—And was there no Terror
in all this? yes verily. And morcover, whereas People
bave taken the Quakers to be possessed of the Devil
when so behaving themselves, Mr. Penn hath here confessed they were not mistaken: And more then that too,
that they themselves were Devils, for it was them that
roared.

Rejoyn. If this be to be a fair Adversary, there is no such thing in the World. I will transscribe for thy sake Reader, what I excepted against in his first Book,

and how I answered it.

"But once more; Christianity entered the World with "Ravishing Songs, and Hallelujahs of the P.15, 16. "Angels, Healing all Diseases, Casting out Devils, Preashing Peace: But Quakerism entered the World, as if Hell had broke loose, and Possession by "Satan had made way and sit Souls for the Quakers "Spirit—O the hell dark Expressions of the Quakers "Spirit, frightful and amazing Words, bitter Curses, "Howlings and Roarings; And what else J. Faldo's "Devil

"Devil pleaseth by which to render the Quakers Odious, well! but to answer him.

"It was a time of Joy, and a time of Sorrow; the "Spirits of the Just rejoyced that he was born forth in-"to the World, and that Sun of Righteouineis rifen, "whose Discovering Light, and Refreshing Beam's would renew the World, that had in great measure " been bewildered, fince its first Innocent State: But "therefore was it not a time of Wo, Sorrow, Terror, " and grievous Distress to all the Workers of Iniquity? "Did not Christ come to bring War as well as Peace, a " Sword, a Fire upon Earth? Did not his Fore-runner come in an astonishing Manner, in differing Attire, wof another Diet, and from a desolate Place to preach "Repentance, and to warn them, with an O Generati-" on of Vipers to flee the Wrath to come? Did he not fay, "that an Ax (a sharp and terrible Instrument) should " be laid to every unfruitful Tree? And did not the A-"postles preach to the Pricking of the Hearts of Thou-" fands, and Paul by name, that Falix himself trem-"bled, and All, as knowing the Terrors of the Lord " themselves, they warned others; wherefore Judgment is said to have begun at the House of God. Finally, " did not the Devils Howl, Roar and Tremble, fore-" feeing they should be dislodged by one stronger then "themselves, Christ the Son of the Living God? And was there no Terror, Dread and Amazement in all this? "I perceive it may be a Virtue in the primitive Christicans, but a Vice in the Quakers, at least in F. Faldo's "account.

"But this know, O Impartial People! the Quakers "were over-taken by the mighty Hand of God, and great were their Travels, and Pangs of Sorrow, under "the

"the Righteom Terrors of the Lord, whose Hour of Inft Judgments was come; and being thereby made "Witnesses of his heavenly Work, and redeemed through Judgment, they became Ministers of Judgment unto others; and the Terror of it struck Thousands, the Devils trembled, &c. And art thou given up, John Faldo, to call Light, Darkness, and Darkmes, Light? the Terrors of God the Possessions of Same tan, and the Remorse of Conscience Hell broke loose?

"O Unhappy Map!

Reader, this was my Answer; how much of it he concerned himself with, I have already observed. What Use he made of that little cited is very obvious, viz. to conclude us Devils. What a False and Frothy Reflection is that, for one that would be accounted a Divine? To call this a Reply is to abuse Controversie. Tis manifest that Quakerism was not attended with more amazing Sighs and Symptoms, then what our Adverfary must needs confess to have been the Companions of Christianity: And as they agree in the manner of their Appearance, fo do J. Faldo and the Pharifees in their Judgment of both. Does John Faldo conclude us little better then Devils? The Pharisees called our Lord and Master Beelzebub the Prince of Devils. This has Truth been ever accounted Heresie by the Priests and Rabbies of that Age in which it has appeared; we do the less wonder that John Faldo should understand of what Spirit we are, who is yet ignorant of his own, and scoffs at the Revelation of that eternal Spirit, which can alone give him to relish either. For the Epithetes he bestows upon Quakerism, they stink too much to be meddled with: If they be Christian there is nothing An-To rebuke his Reviling he tichristian in the World. counts

counts Railing; and it is come to that pass with his scoulding Adherents, that for the Quakers not to pass by his unworthiest Reflections, however unprovoked, without any Reproof, is to merit their sharpest Retorts in the most vilifying Terms; I know not what to infer from such an humorsome Carriage, but that it is expected from the Quakers Religion it should bear that, which J. Faldo's Vindication tells us, his cannot; a great Credit to our Cause against his Will.

Thus far of Christianity and Quakerism, as they are

contra-diftinguished by our Adversary.

## CHAP. III.

Of the Scriptures.

MY Adversary begun his first Chapter in his former Discourse upon this general Charge, The Quakers deny the Scriptures. The Proof he offered was this, The Quakers deny the Scriptures of the Old and New Testament to be the Word of God, and therefore they deny the Scriptures. Upon this account I thus delivered my felf, "He entitules his Chapter. That the " Quakers deny the Scriptures. Iwas See my Answ. "almost astonished at it, because he pag. 24 " pretended to prove all out of our own "Books, and none fuch had ever come to my Hand; "but upon Perusal I found this to be the Upshot, That " the Quakers deny the Scriptures to be the Word of God. My Adverfary's Reply is. Reply, Rep. This is not the first Cordial you have made of a wilful Untruth, nor yet the last by a great many. And you who summed up nine Arguments of mine more, which were the Contents of the nine Chapters next following, should have been ashamed of calling this one, which was the first of ten the Upshot, and then insult. But I shall try how you break this single Cord,

this one of ten.

Rejoyn. I will not say he has Wilfully wronged me, but Wronged me he has. I did not fay, that it was the Upshot of his whole Discourse concerning the Scriptures, but of that fingle Chapter; For had I reputed his nine following Arguments undeserving of any notice, I might have called this fingle one the Upshot; but having finglely refuted his. subsequent Arguments, I could notin good fense call the First the Upshot. therefore the Upshot of the Whole, but of that Chapter in which the Word is used I had good Reason so to term it, fince the Proof was too particular for the Charge; It was not my wilful Untruth, but his Miftake. His suggesting, as if I only encountered that fingle Cord is very Disingenuous; for I throughly confidered Nine following Chapters. Hear him further.

Rep. That you deny the Scriptures to be the Word of God you grant: But you say, pag. 25. I declare to the World, that we own them to be a Declaration of the Mind and Will of God, with many other things which I have shewed to be short of the main Ends of the Scriptures.

Rejoyn. Whether those other things left out, are short of the main Ends of the Scripture, or no, will best be seen by considering what those Things are.

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"I do declare to the whole World, that we believe a the Scriptures to contain a declaration of the Mind and "Will of God in and to those Ages in which they were "written, being given forth by the holy Ghost moving " in the Hearts of holy Men of God: That they ought "also to be Read, Believed and Fulfilled in our Day, "being Useful for Reproof and Instruction, that the "Man of God may be perfect. Now if this belongs not to the main Ends of Scriptures, either the care none, or they are unknown. However, it was much the End, as name of Scripture, that was then controverted. Again, he goes on thus.

Rep. I shall easily grant, that one Word may stand representative of many. An odd Phrase that represents him not able to express himself conpag 25.

ornously. I have heard of Persons as Parlia-

ment-men, but never of a representative Word before.

Rejoyn. He might have pardoned me an Incongruous Phrase, if such it had been; for I have twenty times over been so kind to him : But I must tell him, it is not less proper, though less used in Words then in Persons. He shews Ignorance in that Philosophy he pretends to be a Master of, where there are many single words or Terms, that are fignificative of entire Sentences; but (argumentum ad hominem) granting to the Scriptures, that they are the Word of God, does not our Adversary repute that Title Representative as See it 12 well as Expressive of those many thou-Dr. Wilkins fand Words contained therein, if fo, Real char. then there is a Representative Word; If not, it can never be called fo in our Adversary's sense.

Again, he brings me in thus, I think it is as good fenfe to

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call a King's Letters King, as the Scriptures the Word of God.

Rep. But by your favour Mr. Penn, It is neither non-sense nor bad sense to call a King's Letter

the Word of & King.

Rejoyn. This is nothing to the purpose; the Stress lies here, The Word of God being a Title given to Christ, as the Title King is to a supreme Magistrate, whether it be Reverent or Significant to call the Declaration Christ, the Word of God, any more then to call the Declaration of a King by the Title of King? For we therefore decline to give that Title to any thing below Christ himself, to whom the Scriptures most emphatically ascribe it.

Pag. 28. Reproof, Instruction, which Christ the Great Word of God livingly sows in the Hearts of Men and Women, that Christ spoke of, when he said, The Cares of the World chook the Word, and it becomes

Unfruitful. He replyes.

pag. 15. Rep. Here you have yielded the Cause to save Christ from being the choaked and unfruit-

ful Word.

Rejoyn. I need not have done so for any such Reason, since Christ may in a sense as well be Choaked, as by Sin afresh Crucified, and the Spirit Quenched. Nor could unfruitful obliege me to give away the Cause, since the Word is alwayes Unfruitful, where rebelled against. But is there no Difference F. Faldo between a Word of Advice spiritually, livingly and powerfully sown in the Heart, by Christ the great Word of God, and that Advice, Reproof or Instruction declared by Writing?

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This brings to the Point, Whether the Scriptures or Christ may most deservedly be stiled the Word of God?

Christ is God's living Oracle, and rightly called the Word of God, because that which livingly speaks forth the Will of God to the Souls of Men; The Scriptures are but that Revelation declared and recorded; confequently they can have no right to that Title which is fo fuitably ascribed to the Author of that Revelation. To be fure F Faldo acknowledges that they are not the Living, Powerful Self-sufficient Word of God; Nor does he pretend to dispute for them to be such a Word of God as the Quakers deny them to be. Though it feems very strange to me, that there should be Two Words of God; the one quite differing from the other; or that any Word of God, if two there were, should be of it self Impotent or Insufficient, as he feems to allow in his first Book, pag 20, 27. Vind. pag. 14, 16.

That the Word of God cannot grow old, decay, be loft, misrendred, corrupted, transcribed, reprinted. But hear what he sayes to me. pag. 30.

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Rep. Did we hold as you, that it is to be understood of no other but Christ, it would be an Absurpage. 16. dity, but upon our Principles, none at all. page. 16. Would you say, that the Scripture is absurd; For we are not as many that corrupt the Word of God, 2 Cor. 2. 17. Many did so, and many do so still, of who you are a Ring-Leader.

Rejoyn. Truly if I am, I would be glad to know it, that I might be forry for it. I would not willingly deceive my felf and others, both of the Joyes of this Life, and that to come. But I would defire J. Faldo to confider, if his Greek Testament will allow his Trans-

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lation, and least of all, his Argument, which is this, If Christ cannot be corrupted, somewhat else besides Christ is in Scripture called the Word of God. I'am not fo lean with my Learning but I will spare him a little. I find Valla, Erasmus Vetablus, Castalio, Clarius, Zeverus, and Grotius fav, the Greek word there xamredovis fignifies not adulterantes, but cauponantes, vel abutentes re quapiam ad quastum, that is, We are not as many who Merchandize with the Word of God, or use it to felf Ends, making a Trade of it, or as several of our Old English Translations have it, chop and change, which more forely reflects upon my Adversaries Profession, then mine: For though I am a Corrupter of Scripture in his sense, I am sure he is a Trader with it, in its own sense. I might instance to my Defence, in feveral other Languages, particularly the Italian, Spanish, and ancient French Translations, but I will be brief. Now unless it be abfurd to affert, that some Men have and may make worldly Advantage to themfelves from that place the Living, Eternal Word of God hath ministerially given them in the Hearts of People, and false to affirm, that the Scriptures of the New Testament were not then all written, nor gathered or compiled, as now they are, or made canonical and publick till the Conneil of Lacdicea, about the time of Julian the Apostare, Anno 364. I cannot see how any may justly blame me, for denying the Scriptures to be the Word of God, from the Passage cited by my Adversary; that men may make so ill an use of the Living Word of God none dare deny. Now that the Scriptures were at that time Imperfect and scattered is They were Imperfect, in as much as but five of twenty one Epistles were then writ, besides John's Hiftory

story of the Gospel, and his Revelation, and Luke's Acts of the Apostles. J.F. may hence see what a lame imperfect kind of Word of God he disputes AET .12. for. But I would query, Was there not a Word of God before them? What was that Word of God that grew and multiplyed before any New Testament Writings were in being? Did not the Apostles preach it? Therefore I rather take it to be such a Word of God as attended the Prophets before them in an inferiour Ministration, namely, the Living, Powerful, Quickening Word, who from its various Operations is faid to be as a Fire, an Ax, an Hammer, a Sword, a Word of Reconciliation, of Patience, of inward Washing, of Faith that overcomes the World in true Believers, that was with God in the beginning, and was God, which at fundry times and in divers manners fpoak iv rois wigo files, in and by the Prophets and Apostles, which was the Author of the Scriptures, and therefore before them. So that the Scriptures are no more then the Mind of the Living Word of God declared by Writing upon feveral occasions; confequently to call them an Holy Declaration of the Word of God, is a more Evangelical and suitable Title then the Word of God, whose Declaration they are... That they were scattered, and several Centuries or

Ages uncollected, History tells us; particularly we find it in the Council of Trent, which is given us Pietr. by the Learned and Juditious Pietro Soane Po-Soan. lano: They could not run their Canon higher Polan. then the Council of Laodicea, which, as we p. 152. faid before, was about 364 years after

Christ; at what time, fayes a great Author, Ambition prevailed with the Doctors of the Church, and they began

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their Doctrines pass pro legibus, non pro consilio, for Laws, not Counsel. I could prove as much and more out of several Independent Authors, who seem to give all for gone before the end of the third Century, though if some of them should now stand to the purest Tradition, they must needs give their present Practice for

gone.

I cannot but observe after what a suspected rate the Scriptures have been both first collected and then convey'd through the feveral succeeding Ages; 'twas well faid of my former Author, Dubium igitur non eft, quin Teftamenta, vetus et novum, monumenta vera fint carum rerum, que dicte et facte fint a Prophetis et Apostolis. Where though he calls them not the Word of God, yet allows them to be Monuments of those things which were faid and done by the Prophets and Apostles. But as he, and others, fo I may well object, Are we fure that the Judgment of those who collected them was sufficient to determine what was right, and what not? For that which gives Scripture its Canon is not Plurality of Voices, but that Word of God which gave it forth If that Divine Counsellor presided not, what Assurance have our Anti-revelation Adversaries of their Doctors Cloc:? And granting that they have not rejected any Writing given forth by the holy Ghost (which is a great question) and that what they have given us was in the main writ by Inspiration (which I believe) yet how we shall be affured, that in above three hundred yea s, fo many hundred Copies as were doubtless taken, if o ld be pure and uncorrupted? Confidering the private Diffensions, the Readiness of each Party to bend things to their own Belief, with the growing and fucceeding

which Transscribers might be guilty of, perhaps more through Carelesness then Design, is beyond J. Faldo's Skill upon his Principles to inform us. From hence we may observe the Uncertainty of J. Faldo's Word of God, who by Authorities can never prove the Scriptures to be given forth by Inspiration, nor that they are truly collected; neither could those Persons, who first made them Canonical be assured of the Exactness of those Copies they then sound extant, nor was the Collecter's Judgment Insallible; and to come nearer to our times, Learned Men tell us of little less then Three Thousand several Readings in the Scriptures of the New Testament in Greek.

Far be it from me to write this in any the least Undervalue of that holy Record: Its only to shew the weak Foundation my Adversary's Faith stands upon; I believe great and good things of them, and that from no lefs Evidence then the Eternal Word that gave them forth, which hath oftentimes given my Soul a deep Sayour of those bleffed Truths it declares of; only we cannot allow them to be The Word, though the Words of God; and the rather, forafmuch as we fee the great and general Neglect that People are guilty of towards that Living, Powerful, Regenerating Word of Life, by whom alone all right Knowledge and lasting Peace is derived to the Soul of Man, through this Apprehension, that in having the Writings they have the Word of God, and therefore look no farther, the very State of the professing Fews of old, who thought better of the Scriptures then of Christ, believing to have Life in them, at what time they crucified the Lord of Life and Glory. From whose Proceedings we learn thus much, That the worst

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Enemies to the invisible Word of Life may carry the greatest seeming Respect to, and bestow the highest Titles upon the Scriptures that were given forth from it.

In short, It was when Men turned from the Power of Godliness to the Form only, that they did Canonize and lay fo vast a Stress upon them. In the first and second hundred years after Christ they were so scattered, that very few had all of them; and it is not unreasonable for us to believe, that many had none of them, especially those of the New Testament: Were they therefore without the Word of God, and a sufficient Rule for Faith and Practice? Surely not; It was an Administration of Life and Power of writing the Law in the Heart, and putting the Spirit in the inward Parts. From whence came that Christian Answer to the Heathen concerning Swearing, Fighting, & fuch contra-Evangelical Practices, They could not do fo because of God in their Consciences. At that time of Day the Anounting led them into all Truth. But in process of time, when Christians grew Careless and Worldly, whereby they lost the Power of Godlines, then they began to fet up an outward pompous Religion, ascribing that to the Letter and Form, which was only due to the Spirit and Power; And as thus entered the Apofracy into the World, fo where Men are not turned and conformed to that eternal Spirit, and divine immortal Power, the Apostacy still remains. And our End in pressing People unto the E. ternal Word of Life is, that they may be brought out of Death and Darkness, which the Scriptures can never do. They are a Declaration and Testimony of Heavenly Things, but not the Heavenly Things themselves; and as such, we carry an high Respect unto them: We accept cept them as the Words of God himself; and by the Afficiance of his Spirit, they are read with great Instruction and Comfort. I esteem them the best of Writings, and desire nothing more frequently, then that I may lead the Life they exhort to; and whatever sleight Apprehensions my disingenuous Adversary is pleas'd to have of these kind of Acknowledgments, I write the naked Truth of my Heart, knowing I must give an Account to God.

## CHAP. IV.

His Pretence of our Equalling our own Writings and Sayings with the Scriptures.

V Ithout any flourishing Reflections, most commonly the Head and Tail, and sometimes Middle too of my Adversary's Reply, I shall lay down

his words.

Rep. The Means I used for confirming the first part of this Charge were two. First, Their pretending them to be from Immediate Inspiration: This he is so far from denying that he pleads for it; but after such a rude impertinent manner, that I should but injure you, and shew my self Idle to transscribe and animadvert upon it.

Rejoyn. How rude and impertinent a manner I pleaded for it, the Reader may best judge by perusing some-

thing of the Passage.

"For Inspiration the Scriptures are not more express in any one thing. No man p. 36, 37.

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"can know the things of God by the bare Spirit of a u Man.

"The Scriptures are a sealed Book to all but those who know them by the same Hand that originally gave them; so that however common they may be in the World, they are Strangers to them that understand them not: And though Old, respecting the Time, when they were revealed to the Saints, yet New to every Age. So that we affert not a Revelation of New Things, but a renewed Revelation of those Things God made former Ages Witnesses of: otherwise men are no more benefitted by them; And to be benefitted, they must be made ours by the Spirit, which made them the Holy Ancients.

"In short, No Man can understand Spiritual Things but the spiritually Discerning, nor can he so be with"out the Inspiration of the Almighty; This is Scrip-

"ture.

"Now the Author of those Queries, and J. Faldo also denying Inspiration, they consequently deny themfelves to be spiritually Discerning; And for Men not spiritual to judge of spiritual Matters, much with write of them, and bid their Writings go, and throw down Self-will, and exalt the Truth, is Vain and Idolatrous: For, the Scriptures themselves, considered meerly as such, are unable; much less Writings sounded on Self-Will; For its the alone Priviledge of God's Power and Spirit, and no writing whatever, distinct from it, can perform that Great and Mighty Work in Man.

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Now as Rude and Impertinent as this Answer may be in John Faldo's Eyes, his Reply has not afforded me Light enough to see it. He would prove us guilty of holding

holding Inspiration, as if to do so were a Crime; From a Passage of John Story's, who rejected certain Queries, exhibited against the Quakers, because meerly grounded upon the Author's Imagination, of certain Paffages in Scripture, and not any certain Knowledge or Experience received from the Revelation of the Spirit. It must be left to the Reader to judge how pertinently I returned upon my Adversary. Sure I am, that Self-willed Queries can never throw down Selfwill: And to urge Scripture not experienced, is to feal the words of Truth from our Neighbour. Inspiration was in request after Scriptures were in the World; And indeed are unintelligible without it. The New Birth is never the more known for Christ's Saying to Necodemus, though thereby we are taught, that without it no man shall enter into the Kingdom of God: It is the Spirit alone that reveals the Mysteries of Regeneration; therefore to deny Inspiration or Revelation is to overthrow the only and Evangelical Way to divine Knowledge. Erasmus himself could tell us, What

Men set forth by Man's Device may be perceived by Man's Wit; But the thing that is set forth by the Inspiration of the holy Ghost requireth an Interpreter inspired with the like Spirit; And without the Inspiration of it, the Secrets of God cannot be known; which is also the substance of the fourth Arti-

Erasm. on 2 Pet. 1.19. Ibid in 1 Cor. cap. 2. Polano. Hist. Coun. Tr. p. 150.

cle exhibited against the Lutherans in the Council of Trent, as an erroneous Doctrine they held, That to understand the Scripture neither Gloß nor Comment is necessary, but only to have the Spirit of a Sheep of Christ's Pasture. Vetablus on this Passage in Job, But there

is a Spirit in Man, and the Inspiration of the Almighty giveth him Understanding, There is no man, saith he, that doth not partake of the Spirit, and from Almighty God and his Spirit Understanding and Wisdom is to be sought. Adds Clarius, there is no Understanding in men, nist ab altissimo assentur, unless they be inspired from the Most High. Drussus is yet clearer, Our Eternal Help is from God, who illuminates our Minds, without whom we are unable to understand any thing in Divine Matters, and that inspires men with that Understanding, which neither Age, nor Industry, nor Dostrine of any man can possibly give. Cradock, a samous Inde-

pendent-Preacher, tells us, That if men had Crad. all the Sermons that ever they heard recorded in Divine their Memory, though some may think them Drops. very knowing, yet truly they might be misera-P.171, ble, confused and blind. For that it is the Spi-172, rit of God alone in the Heart, clears, orders, 210, affures, and fettles things; yea, that the Scrip-215, ture is a dead and speechless thing without the 221, Spirit of God. This, fayes he, is the exceed-217.

ing Greatnes, of the Power of the Spirit of God; And it is a wonderful thing to see how quickly the Spirit of God will make a Schollar ripe. In short, as to him, he greatly extolls the Dispensation of the Spirit; and pag. 210. ventures at a kind of Prophecy, That in these latter times God will exalt his Spirit, and throw down every thing that exalts it self against the Spirit, and stands in his Light. He affirms the Spirit to be within, that the Children of God are taught by it; for, sayes he, If thou be a Saint, thou hast the Spirit of God as truly dwelling in thee as in the Lord Jesus Christ (now Blasphemy) and that the Way to know this Spirit to be in us,

is from its own Evidence, and that it is the Way to know it in others too; from whence he draws such kind of Conclusions, That the Lord Jesus is anointed, and so are they; we have the same Ontion with Christ; we have the same Offices with Christ; we have the same Love of God, the same Spirit, and the same Kingdom with Christ. The Church is the Fulness of Jesus Christ. It is said of the Oyl that was poured on Aaron, It ran upon the Skirts of his Garments: so Christ being anointed that Lye to J. Faldo. Oyl runs on us. Nay, the least Saint is as real a Pro-

Oyl runs on us. Nay, the least Saint is as real a Prophet, Priest and King, as the Lord Fesus was (for he dwells in him) only in all things he must have the Preheminence.

William Dell, no small man in the Account of many who profess not themselves to be Quakers, positively faith in Answer to this Objection, That men now are not to receive the Spirit in that immediate way to understand the Scriptures, in which it was given to them who wrote the Scriptures (the very Point depending between J. Faldo and me) Surely Mr. Simpson will not denythat the Spirit is given to that whole Church which is the Body of Christ feeing Paul Saith, If any man have not Christ's Spirit he is none of his, he is no Member of his. Now the Spirit is alwayes given, to whomsoever it is given by the Father and the Son, as Christ taught his Disciples, promising them that the Father would send the Spirit to them in his Name; And also that he himself would send it to them from the Father; and was this Promise only made to them, and not to all the Faithful also? Doth not Paul say, Rom. 12. 13. of the whole Church, that by one Spirit we are all baptized into one Body, and are all made to drink into one Spirit; because ye are Sons, God hath fent the Spirit of his Son into your Hearts, crying Abba

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Abba Father? Gal. cap.4. And do they not receive it alike immediately from God? Who can give the Spirit of God to Man, but God himself? When God promised to pour out his Spirit in the last dayes upon all Flesh, did he name any Difference in the pouring of it out, saying, some shall receive it immediately, and some mediately? No; But all who receive it, receive it alike immediately from him. And by this Spirit (saith W. Dell) did Holy Men speak the Scripture, and by this onely do Holy Men of God understand the Scripture.

To this Objection, that Men now are to get Knowledge, to wit of the Scripture, by Studies and humane Learning, and not by Inspiration (still the very matter betwixt us) he boldly, briefly and smartly answers, This Dostrine carryes the visible Mark of Antichrist

Wil. Dell. confut. of Simps. pag. 114, 115, 116, 117.

upon it. For it is only the Inspiration of God, that enables a man to know the things of God, and not a man's Study or humane Learning. It is not in this case in him that wills and runs,

but in God that sheweth Mercy. Wherefore Christ hath said, No man knoweth the Son but the Father, and he to whomsoever the Father will reveal him. Wherefore Paul prayes for the Ephesians, that Godwould give them the Spirit of Wisdom and Revelation in the Knowledge of Christ, without which Spirit of Revelation Christ and the Father can never be known. Wherefore to deny the Inspiration of God's Spirit now, is the most gross and palpable Dostrine of Antichrist and his Prophets. To consirm what he writes, He brings several Testimonies out of Chrisostom, Wickliss, Tindall, Zwingliw. Luther, Latimer and Calvin. I will traps-

scribe but two of them. Of the Knowledge of the Gospel Zwinglius speaks thus, We must needs be taught of God, not of Men; for this is the Saying of the eternal Truth, which knows not how to Lye, John 6. Luther gives us his Mind thus, The Scriptures Tom. 3. are not to be understood, but by that very Spirit fol. 169. by which they were writ. No man fees one jot or tittle in the Scriptures but he that hath the Spirit of God; For all men have a darkened Heart in such fort, that if they could speak and know how to bring forth all things of the Scripture, yet have they not any true Sense or right Knowledge of them. For (faith Luther) The Spirit is required to the Understanding of the whole Scripture, and of every part thereof. To this I am willing to add the Testimony of a Famous, English, Godly and Learned Martyr John Philpot, in a Conference with Bishop Bonner, in his eleaventh Examination before him and several other Bishops. B. Bonner asking, what meanest thou by writing Mart. vol. 3. . in the beginning of thy Bible, Spiritus P. 572, 573. est vicarius Christi in terris, The Spirit is Christ's Vicar on Earth? Philpot gave him Answer after this manner, That Christ since his Ascension worketh all things in us by his Spirit, and by his Spirit doth dwell in us. Again, in Answer to one Morgan, who mockingly queried, Have you alone the Spirit of God, and not we? he thus answered, I say, not that I alone had the Spirit of God; But as many as abide in the true Faith of Christ have the Spirit of God as well as I. Again, by way of Defence of his severe Rebuke of this insolent and scoffing Adversary (like mine) when he told him, that he Raged, he thus replyed. Thy foolish Blasphemies'

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phemies have compelled the Spirit of God that is in me to speak that which I have said to thee, thou Enemy of all Righteousness. Itell thee plainly, thou art not able to answer that Spirit of Truth which speaketh in me for the Defence of Christ's true Religion.

Of this Judgment were the most eminent Martyrs.

of Martyrs, p. I shall conclude with John Bradford's plain Assertion to the Arch-Bishop of York. We do believe and know the Scriptures as Christ's Sheep, not because they be so, being thereof assured by the same Spirit which

wrote and fake them.

How all these Testimonies can be True, and yet Inspiration Untrue, I shall leave with the sober Reader to judge. And if my Arguments are still Irrational, and my Testimonies Insufficient or Erroneous in his Account, it will become his Pretences to Divinity, not with Squibs and Railing, but Reason, Scripture and better Authorities to discover it.

The fecond way he took to prove our Equalling our Writings to, and preferring them before the Scriptures, is our Pretence to Infallibility. Hear what he

fayes.

Rep. Infallibility W.P. does not deny to be their Pretence, but would make it very necessary, and casts the contrary Opinion again, and again, and again, and again too as Dirt in my Face. This is your Fallible, Ertable, Uncertain J. Faldo.

Rejoyn. It is ill done of my Adversary to call my Answer Dirt, which is so serious, and to which he has re-

plyed little else but Dirt

I perceive all along, notwithstanding the vast Disserence herepresents us to be at, as to a Worldly Condition, this Priest is ten times more enraged, at the Just Consequences I draw from his own fallible Dostrines, then he thinks a Quaker ought to be displeased with him, for his numerous and scurrilous Provocations. But if it be Dirt, it sticks fast still, for I find none of it wiped off. And how dirty it is the Reader may judge by perusing it.

"He that doth not Infallibly know, what he pretends
"to know of God or Religion, knows My Answ.
"nothing certainly which concerns either.
"Now if men cannot attain to any such Pag. 36.

"Certainty, farewell all Religion: For, that a man "should affirm, and not know whereof; That he should pro"fels God and Religion, yet be uncertain of both;
"But that J. Faldo should preach up, and profess him"felf Erralle in all such Doctrine. Who ought to be"lieve him? Why spends he his Breath at a venture?
"What Reason have any to believe him against us,
"who is Uncertain of what he says against us by his own
"Principle. This is your Independent, Errable, Fallible,

"Uncertain J. Faldo.

Reader, this is by much the greatest part of that Dire, he sayes, I cast in his Face. But I must tell him, that greater Ignominy no Man can well bring upon the Gospel, then that those who are converted by it are both Uncertain of the Truth of it, and their own Convetison; he either seems to have forgot, or never to have understood the Meaning of those words delivered by the sposse Paul, That their Hearts might be comforted, and being knit together in Love, and unto all Riches of the full. Assurance of Understand.

ding to the Acknowledgment of the Mystery of God.

Hebr. 6. 11. Again, And we desire that every one of you do shew the same Dilligence to the Chap. 10.22. full Assurance of Hope unto the End, Let us drawnear with a true Heart in full Assurance of Faith. And the Apostle John tells us, He that believeth on the Son of God, hath the Witness in himself. That they knew that they were of God, and the whole World lay in Wickedness. And that the Son of God was come, and had given them an Understanding, that they knew him that was True, and were in him that is True, even in his Son Jesus Christ. And this is the Record that God has given to us Eternal Life, and this Life is in his Son. He that hath the Son bath Life,

I John 5. 10, 11, 12, 19,20. If these prove not Certainty in Faith, Hope and eternal Life, there is no Truth proved in Scripture; for that People should have full Affurance, Christ in them their Hope, and Life, and Witness of these things in themselves, knowing him that strue, and being in him that's true, and yet be Uncertain of their Faith, Hope and Life; and doubtful of their Inward VVitnels, and the Evidence and Knowledge that is given by him, cannot be less contradictory, then to affirm men Ignorant of what they know, or guilty of whatwhat we believe, is no Error in the Opinion of John Philpot and Bishop Latimer, whatever use is made of it now to discriminate a Quaker. The first to the Bilhop of Chiebester, who reflected upon & Book him, as conceiting himfelf better learned

Martyr him, as conceiting himself better learned their the Bilhop and the rest of his Brethren (a Flout my lordly Adversary has more then once

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Name of no Learning; I boast of This f, Faldo kicks at; he is one with doubtedly (or infallibly) to know as

I am fure I do. The Bishop replyes, These Hereticks take upon them to be sure of all things they stand in; you should say rather, with Humility, I trust I know Christ, then that I be fure thereof; which is to like J. Faldo, that he feems to be the Bishop revived, proudly catechifing & reproving the poor Quakers. But hear John Philpot's bold and imart Answer; Let him doubt of his Faith that lifteth, faith he, God give me alwayes to believe that I am fure of true Faith and Favour in Christ. Bishop Latimen in his fecond Letter directed to Sr. Edward Bainton, a Favourer of him that little 3 Book of Martyr time he lived in Queen Maries Reign, who P. 475 through his defire to preserve him, was willing to allay the honest Man's Zeal for the Truth from the great Uncertainty that is in the World about Truth; layes he, First ye mislike, that I say I am sure that I preach the Truth, saying, in Reproof the same, that God knoweth certain Truth; Indeed God alone knoweth all certain Truth, and God alone knowethit as of himfelf, and none knoweth certain Truth but God, and those that be raught of God, as faith St. Paul, For God hath shewed it unto them; And Christ himself, They shall be all taught of God. And your Friends deny not but that certain Truth is communicated to us, according to Capacity. But as to my Presumption and Arrogancy, either I am Certain or Uncertain that it is Truth that I preach; If it be Truth, why may not I say so? If I be Uncersain, why dare I be so bold to preach it? And if your

Friends be Preachers themselves, after their Sermon, I pray you ask them, whether they be certain and sure they preach you the Truth or no, and send me word what they say, that I may learn to speak after them. If they say, they be Sure, ye know what solloweth: If they say, they be Unsure, when shall ye be sure that have so doubtful and unsure. Teachers? Thus much of Infallibility; when he has answer'd this we may give him some more; mean

time we shall proceed,

Rep. But further, fayes W.P. Cannot one Manbe another Man's Brother, and not the Eldest p. 18, 19. Brother? This bath done your Work, or all Hope is lost. It seems the Scriptures and your Writings may without Officine call one another Brother, yet not be thought to aspire to Equallity. But why? Because for sooth you do not say, they are the Scriptures Elder Brother. I thought till now that Brethren had been a term of Equallity. And though in Humane Births there is a Natural Right to the First-born above the Rest, yet not in the Productions of Scripture; for the new Excellent the old Tastament in Glory.

Repyn. In Similes there is some Allowance with homest Men, but none to be hoped for from J. Faldo. But if it be so hard for him to bear I cannot help it. Several Writings may be given forth from the same Spirit without coming upon the Vy. If we must need equal some of our Writings to the Scriptures, because given forth by the same Spirit, then must every the least True Christian be equal to the greatest Apostle, because included with the same Spirit.

The Pouring forth of the Spirit, which was the Promise of the Father, we have proved the very Substance of the Gospel, and Inspiration as necessary as divine Knowledge, because the only Way to it. Whatever

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therefore hath been writ from Adam's day to this, or shall yet be to the End of the World, from the Motion of God's Spirit in the Hearts of any of his Children, stands as nearly related to the Scriptures, as his several Manifestations of his Spirit in his Servants Writing. The Ancient Christians were Brethren, having one Father; Were they therefore equally dignified in Degree of Fellowship? And that was the Meaning of my former Simile, difingenuously taken by my Adverfary: For as there is a Degree in natural, fo in spiritual Births; The Dignity of the first lies in Priority of Time, the Dignity of the last in a more full Discovery of Immortality and eternal Life. Thus the Scriptures of the New exceed those of the Old Testament. Where there is the first and most ample Declaration, there must be the Preheminence. Now alas, what can we boast of, that was not formerly testified unto; we exalt no fingular Spirit, neither walk we in an untroden Path; 'tis the Everlafting Gospel we bear witness unto, and to the Revival and Breakings forth of that ancient Life, Truth, Spirit and Power, which according unto divers Difpensations, hath made People true Children of God. What do you esteem your own Meanings and Interpretations? Do you not intitle them to a very near relation, the Text interpreted? We never intended to bring our Writings upon the Vye, and dispute with it, the Scriptures, for the Preheminence: But our Writings further declaring of the same Truth from the same Spirit, are related to them. If to testifie and exhort to the same Truth, the Scriptures declare of, and that in the same Spirit of Christ by which they were given forth, be offensively to equal or prefer such Testimonies, we are indeed guilty of great Prefumption. But if it be ScripScripturally True, That as many as are led by the Spirit of God are the Sons of God; and that such as so led, may by that Spirit further be drawn forth to fresh Testimonies to any ancient Truth or Truths declared of in the holy Scriptures (whether by way of Prophecy, Information, Exhortation, Reproof or Comfort to Believer or Unbeliever (as must not be denyed, since God cannot be limited) it cannot be Presumptuous or Arrogant, to affirm any Kindred or Relation between any such Writing or Writings of the Scriptures of Truth.

In short, Either there are never to be more Inspiration after the Apostles Decease, and consequently no more Testimonies nor Prophecies to be then what the remaining Scriptures give us, or the Pouring out of the holy Ghost, belongs as well to after Ages as to that (as hath been abundantly proved) and therefore fresh Testimonics and Prophesics by way of further opening or pressing the ancient Truth, recorded in the Scriptures of the Old and New Testament, may in after Ages be given forth, unless God and his Spirit should be limited, and

many parts of the Scripture remain unfulfilled.

If any shall object, Tis Adding, according to Revel, 22.18. I would have them know, that the Addition intended was not of other Writings, but other Doctrines. I will conclude this with a very notable Passage, delivered in a Book entituled, An Examen of the late Assembly of Divines Confession of Faith presented to the Parliament, Anno 1659. pag. 8, 10. It is evident that the Lord will have Prophets in all Ages, & especially when he is about to bring extraordinary Judgments upon the World in general, and upon the Church is special; and that the Last Times shall about d most of all with the Prophetical

Spirit

Writings and Sayings with the Scriptures. 55

Spirit. So that these extraordinary Wayes of God's revealing himself, neither are ceased, nor shall determine in

the militant Church,

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Thirdly, whereas you say in the fixth Section, that nothing at any time is to be added to the Scriptures of the Old and New Testament, whether by new Revelations of the Spirit, or Traditions of Men: We defire to know what Warrant you have thus to determine. If you say that in Revelat. 22. 18, it is written, That if any Man shall add unto these things, God shall add unto him the Plagues that are written in this Book. We auswer, That so much in effect was forbidden long before, as Prov. 30.6. Add thou not unto his words, left he reprove thee, and thou be found a Lyar: yet many Books of the Holy Prophets and Apostles have been added fince the written Word of those times. Yea, the same Inhibition was given by Moses, Deut. 4. 2. & 12. 32. Ye shall not add to the Word which I command you, neither shall you diminish ought from it: Therefore this Addition thus probibited must necessarily be understood of any new Doctrine in substance differing from the Old, but even that of Moses; But that there should be a Vindication of the same when mis-understood, or a more full and free Publication of the same, by the Prophets of the Old Testament, or Inspired Men of the New.

Rep. My Adversary tells me a Blind Story, a preferring our Writings above the Scriptures, as being from God effentially in us; But this, saith pag. 19.

he, P. has not one word to.

Rejoyn. I had little Reason for it. He confesseth, pag. 43. of his former Discourse, that he expected not to find any such word as Essentially in our Authors.

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Doth he think I was to play the Fool in answering of him, as he begs Excuse for in Replying to me? We affirm with the Scripture, that God tabernacles in his Children, that Chrift dwells in shes People, and that the boly Spirit Temples in bis Saints. He was full of all Grace and Truth, and of his Fulness have we received a measure of Grace and Truth; and he that fanctifieth, and they that are sanctified are all of one; After this Way that he calls Herefie, know we, wor hip we, and enjoy we the God of our Fathers. But what was the fecond Argument by which he endeavoureth to prove we prefer our Writings and Sayings above the Scriptures.

Rep. My second is their Characters they give of them, concerning the Scriptures; Feeding Death pag. 19, with Deathsthe Letter which killeth. Of their 20. own Sayings, The Voice of the Son of God was

utter'd forthby him, ecc.

Scriptural

Rejoyn. I told him before, "That Death is a State "without the living experimental Knowpag, 39. " ledg of God, and his Work in the Heart. "And that State, I faid, will talk of the Fame of Wisdom, as faith the Scripture. At this he Scoffs, and makes as Merry with it, as would some prophane Stager. And in the midft of his Defires to be thought Meek, to this little piece of a large and fober Answer, basely cropt, he gives the hard Names of Non-sense, Folly and Impious. The Scripture justifies me in what I faid. For Men dead in Trespasses and Sinstalk of God, and that perhaps according to the Letter An ellegant way of Scripture too; why may it not be of speaking, and then laid, That Death talks of Wile

dom, as well as Dead Men. But this

he calls arriving at as perfect Non-sense as G. Fox bimself. He would have done better not only to have answered, but considered my following words; "Death or dead men's talking or feeding upon the Words of Scripture, being ignorant of the true Sense of the "Scripture; But it had been vain to have expected this Candor from him.

In short, The Scripture without the Spirit is Dead, say some Independents as well as Quakers. Men Unregenerate are dead in Sins, say all. What can such men's Feeding upon the Scriptures be, but one dead thing seeding upon another. Remember it was Christ

that faid, It was the Spirit alone that quickens.

But that this Man may thew him elf almost irrecoverably gone in Dissonesty, because I said, "There is no Comparison betwixt what Pag. 40. "God requires, and an immediate hearing of his Voice, "and being sensible of his living Touches upon the "Soul: Writings are but holy things at second hand. He implyes and replyes thus.

Rep. Their Writings and Sayings they pretend to be perfectly immediate from the Spirit of God.

But the Scriptures handed through many A. pag. 21.
ges; And therefore there is no Comparison, because he af-

firms theirs to be more immediate.

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Rejoyn. Reader, Right me in this Matter: Was the Comparison betwixt our Writings and Sayings with the Scriptures, or any Writings or Sayings, and the Immediate Voice and Living Touches upon the Soul? Do not I expressly say, Writings are but holy things at second hand? If so, how do I make our Wrings holy things at the first hand? Do not I prefer the Voice of God to

the Soul, and his Immediate Touches upon it, as well before our own Writings and Sayings, as the holy Scriptures of Truth? And who dare deny that heavenly Enjoyment of God, to be the bleffed End of Writings and Sayings too?

It is after a manner not less Perverting, though much more Scoffing, that he deals with my Answer about Our Friends Denying Light to be in Scripture, That is, said I, There is not Living, Spiritual, Essential Light in the

Scriptures. Now hear him.

Rep. Did he not intend his Writings for the View of those only who understand no more, Right Reason then a Horse doth Hebrew. He could not expect any success in such pittiful Attempts. What soever makes manifest is Light, faith the Scripture. But if there be no Light, but according to the Character he gives, Candles, Stars, Moon, Sun, Reason, W. P's Writings also are gross and perfect Darkness.

Rejoyn. This Man would pass both for Just and Rational; Just he is not, who has left out those very words which remove all Pretence to Scruple, viz.

"That the Scriptures carryed a Descriptive and Answ. "Declarative Light with them, that is, a Declarative mand of the divine Light. Dares the affirm more? or does this deny all other Lights bedies the Living, Spiritual and Essential Light? Unjust Man! to leave out that which only could wrong his Adversary, and answer his infamous Ends.

Besides, he abuseth Scripture; the Light mentioned in that Passage is the Living, Spiritual Light of Godin Ephes. the Conscience, as the Verse at length proves, viz. That all things that are Reproved are made manifest by the Light; for what soever

makes manifest is Light. Again, Hear what he sayes to

the same Matter,

Rep. And yet W. P. tells you of the Author of the Quakers Book, he writ to give notice, of pag. 22, the Day-spring of God's Eternal Light of pag. 22, Life to the World, i. e. the Light within, that needeth the Light of Farnsworth's Book to be seen by: What can-

not such a Reconciler do?

Rejoyn. But what cannot such a Scoffer do, who dare Affront God, and be Injust to Men in the View of the World? which is manifested thus; First, as Idenyed a Living, Spiritual and Essential Light to be in the Scriptures, or any other VVritings; so did lacknowledge a Descriptive and Declarative Light to be in them, and measurably in other VVritings, as well as the Scriptures, which he hides from the Reader, and then triumphs over a false Consequence. Secondly, If the Light within needs Rich. Farnsworth's Book as a Light without, to be seen by, because it is by it testified to; the same upon his Argument may be said of God himself, who is Light, that he needed the Light of the Scriptures to be seen by. But what shall I say? The man is desperate in his Ventures.

From my concluding upon his Accusation, and my own Answer, so that our Adversary's Argument amounts to thus much. We therefore prefer our own

Writings before the Scriptures, because in all our Writings we earnestly endeavour, by numerous Quotations, to prove what we write to be according to Scripture.

Which concerns him, if he would have what he writes to be according to Scripture.

be according to Scripture; For this he flyes out into this following Reply.

Rep. 1

Rep. I leave it to my Reader (sayes J. Faldo) to give a Name to this Passage, the like to which pag.22. for a daring Untruth the World hath scarcel ly been ever acquainted with; yet the man pretends befides all other Graces to Infallibility. In many a large Libel I could produce where there is not one Quotation of Scripture: W. Smith, often quoted in Quakerism no Christianity in his Directory for Religious Principles, confifting of above Two Hundred Pages, hath not one Scripture quoted, not one Exhortation to read the Scriptures; But as his main Scope, denyes and throws Dirt upon them.

Rejoyn. Reader. right a poor People once; Never I think did man fo flander Persons & Principles: Dwell while here, then give thy Judgment of both. My Answer unencountered by him lay thus.

"Let it suffice to all impartial People, that we only "defire to make a Difference, betwixt My Answ. "the Writings, and the Thing written of; pag. 42. "And to the eternal Overthrow of our Adversaries (not wholely without their own Help) fince they think the Titles we gave our Books (very "glorious in themselves) most unworthy of them, but "proper to the Scriptures, whom they fay we flight: Let it be confidered, that not one of those Books is destitute of Scripture; but is either generally in a Scripture stile (this Distinction I fear my Adversary wilfully omitted) "or particularly defended by plenty of ceprels Scriptures cited. Therefore of necessity they, the Scriptures, must also partake with them in common s of those famous Titles. And thus far have they the "Preference, that they are quoted on purpose to give the Truth we write of greater Credit. VVhat is

Writings and Sayings with the Scriptures. 61 with that Greater Credit, but to be exactly agreeable with

co them.

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Now Reader, first consider; I did not say, that not one Book is not without plenty of express Scripture cited, as my answer clears; but that every one of them is in a Scripture stile, or particularly defended by ex-

press Scripture cited.

W. Smith's Catechism belongs to the first; and if he would have fastened the Lye deservedly upon me, he should have made appear, that he treated not on the Truth declared of in Scripture, scripturally, which is as much the contrary, as any thing can be; For his Catechism contains nothing else; neither is it managed any

other way.

Secondly, If he can produce one Book, endeavouring to defend, or prove our Principle to be true, without such Quotation (for to such Books the Passage by him cited relates) I will confess his Ranting Abuse to be a Just Rebuke: But I make this Challenge to him, To give me one Book out of a Scripture Stile, that is not controversal; or any Controversal Book without express Scripture cited? if he cannot, his vain Insults sall thick upon his own Head: But let us see if the Design of W. Smith's Catechism be to deny and throw Dirt upon the Scriptures: In the thirteenth page of William Smith's Catechism, printed 67 we have this Question and Answer concerning the Scriptures:

Q. Of what Service are the Scriptures, as they are

given forth and recorded without?

A. MUCH EVERY WAT, unto the fe that have received the same Spirit from which they were given forth; for unto such they are Profitable, and make Wife anso Salvation, and are unto them of Service for Instruction,

Etion, Edification and Comfort: The same Spirit in them receiving the Testimony of the Spirit, as it is declared in the Scripture; And there is an Agreement and Union in the Spirit within, AND ALSO IN THE WORDS without; And so there is Instruction, Edification and Comfort by the Scriptures unto all that are in the same Spirit that gave them forth.

Now, in my Adversary's words, I leave it to my Reader to give a Name to his Passage, both against me, our Books, and particularly William Smith: The like to which, for a daring Untruth, is not commonly

told.

For if to confess to the Scriptures, to believe, to read, and to fulfil them, as what by the right Spirit makes Wife through Faith to Salvation, being full of Instruction, Edification and Comfort; If this, I say, be to deny and throw Dirt upon them, William Smith is deeply guilty; but I leave it with God, and my Reader's Conscience, whether J. Faldo hath not denyed all Honesty in throwing so much Dirt undeservedly upon W. Smith: But let us fee what Reply he makes to my Answer in his Inferences, and indeed there is need of Patience in having to do with fo much unworthy Shifting and ill Language; His first Inference was this If the Light within was elwayes sufficient, the Scriptures and other Means were ever superfluous. His second, Quak, no By the same Ground the Writings of the Chr. p.59. Gentiles, yea, the bitter Scoffs of Lucian and fuliant the ApoRate are of equal Authority with the Scriptures ; for they resulted from their Light within.

To all which (as my full Answer) only thus much I will say, That though all Ability was and is in him the Light, whom we declare to be the Light of all Man-

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## Writings and Sayings with the Scriptures . 63

kind to reveal the whole Mind of God. (Here he leaves off, and takes the rest from the beginning of another Paragraph, about a page off, to clap to it) Yet that he to basely mistakes Reason, and abuses his Reas der, as to infer from the ability of the Light (whether obeyed or disobeyed) the Uselesness of the Scripture. Now hear his Reply.

Rep. Obeyed or Disobeyed mere no Words of mine. But how can we know any thing the bester for VV. P's hard Names he put's uponit, foring there is nothing that pinches him, buthe hath presently hard Name for it. And so impersimently and sloventy imposedy that a man might learn far more geneile Railing under a Hedge; As base Comparison, p. 43. Black as Hellin Malice, p. 46. The Impudence of his Wicked-

nefs, p. 49.

Rejoyn. VVhatever pincht me before, I hope the Reader will bear witness for him, he has been more merciful in this Reply. He first brings little or nothing out of my Answer, and sayes just nothing to what he brought. He did not say obeyed or disobeyed; The more the Shame; As my Answer to the Inference willfufficiently manifest, the substance of which was this, "That if the Light had been obeyed, and God's Spirit "not rebelled against, there had not been for much need of Line upon Line, and Precept upon Precept. Therefore was the Light or Spirit in it felf infufficient? or Line "upon Line superfluous? Is the Ability of a Master "questioned by the Use of Books? or the Use of "Books superfluous, because of his Ability? Insuffi-"ciency belongs not to the Light, but to the Creature that cannot receive it as it is in it self. A Condiscencofion

e fion to fuch VVayes and Means as fuits the great WVeakness and Distance of degenerated Man from "God, can no more conclude the Light infufficient, "then God, Christ and the holy Spirit. To which let me add, that as the Law, fo very much of Scripture, was added, because of Transgression; that makes it not superfluous, no more then the successes Strivings of the Spirit to bring out of Transgression (because of Man's obstinate Rebellion) renders the Spirit not sufficient.

To the second Inference he drew, I gave a large Answer, which I shall contract; "That the Light of the Jews and Gentiles was one in it felf; That as either writ by that Degree of Light they had, they might both be faid to write by the fame Light, and yet the VVritings be no more equal then the Degrees of manifefation: That the VVritings of the Jews greatly transcended those of the Gentiles, from that greater Discovery God vouchfafed to them. That his bringing Lucian and the best Gentiles upon an Equality, was wicked. That nothing lies heavier against the Light within in that Blasphemous Saying, then against "the Spirit in the Prophets, Apostles, and every good "Christian, who by his infatuated way of Arouing would make us believe that Lucian and Julian acted se from the Light within, because they acted from somece thing within, and that there is no Destinction to be made whetween their Writings and the Scriptures thenselves, upon our Principle, because they writ according to the Light that was in them; as he fayes. VVhat is this but to deny all Testimony within, or at least allows but of such a one, as gives equal Evidence to Apostates and Christians, Men acted by the Power of Darkness,

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and the Principle of Light? It shall now rest with my Reader to point where the Pinch was, For the Ill Language he sayes I gave him, to wit, a Line and a half made up out of fix pages, given on distinct Provocations; Let us examine [Base Comparison, pag. 43.] This fell out upon his comparing us with the Papifts (which we shall anon consider) How slovenly I was in doing for I will not be mine own Judge [Black as Hell it felf in Malice, page 46.] fell from me on this Occasion; sayes J. Faldo, I know not hardly any worse Lucian and Julian said of Jesus of Nazareth, the Scripture and Christianity, THEN THE QUAKERS HAVE DONE UNDER OTHER NAMES. Now Reader, if thus to Unchristian, Unscripture, in fine, Unreligion, Prophane, yea, Atheize a whole Body of People, bringing them into parallel with loofe and heathenish Scoffers and Persecuters of the Christian Religion, who all this while reverently believe in Christ Jesus the Saviour of the V.Vorld, in his Life, Death, Resurrection, Ascenfron, Doctrine and Miracles I fay, If thus to use us, is not as black as Hell in Malice against us, there can be nothing Black, Hellish or Malicious. For the last, piece of Railing (as he calls it) [The Impudence of his. W.tkedness, p. 49.] VVhat could it be else, to charge the Impiety of Julian and Lucian upon the Light within, and telling the VVorld, That upon the Quakers. Principle, they may conclude their Writings as Canonical, as the Scriptures of Truth. But this man studied Perfonal Reflection more then the Cause, or he would not have given but five Lines of nine Pages of my Anwer, and never have considered that, as he ought. could be glad to read one page of his Vindication, with-OLL.

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refs, and out unnecessary Reslection, who for a Line and a half of pertinent Rebuke, by him out of six Pages of my Answer hardly pickt (and by me fully defended) cryes out of my impertinent slovenly hard Names, and that gentiler Railing may be learned under a Hedge, where I leave him to be better taught.

But he is very angry I contract his Comparison of us with the Papists in the Matter of Infallibility and Inspiration thus, "He tells the VV orld, the Papists own Re"velation, and the Quakers hold Revelation also; there"fore the Quakers are Papists, or very near them. Hear

his Reply.

Rep. How can I guide W. P's Pen, to write Truth in Matter of Fast? If he find such an Arpag 24. gument in my Book, I will be content to be his Bond-slave. Can you believe that a man can be blest with Apostolical immediate Revelations, for every thing in Religion, that is not so honest, as to use the very Eyes in his Head?

Rejoyn. By this we may perceive, it is high Tide with J. Faldo. First Reader, I deliver not the words in a different Character from my own, because I did not pretend to quote him: But that it was the drift of the Comparison, and so no wrong to his Intention, the thing it self abundantly proves. The Papists hold Revelation, and the Quakers own Revelation; what's the meaning of these two Propositions, unless it be the Conclusion I drew? But lest the Man should be believed, hear what he sayes himself in his first pag.63. Book, It is no little Absurdity in the Quakers to make Out-cry against Popery, while they plant and hug the Root in their own Bosoms. Again, in the same page, It were no hard matter to prove an Agreement

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ment in a multitude of Particulars between the Papists and Quakers. Befides all this, he brings in a Story pag. 55. of a certain Romanift, who coming into England and being asked, which of the multitude of Sects came nearest unto the Roman Church? replyed, The Quakers. And this 7. Faldo fayes, he remembers. How then he should forget, to that degree of Abuse, that there is any Argument in his Book to prove the Quakers very near to the Papists, who in his Story uses that very Word to make Reople believe it, I cannot tell, unless his great Desire to bedirt William Penn transported him beyond all remembrance of what he had writ. I might how demand his Promise, of being my Bond-Slave : But alas Proud Man and Insolent, he is too high for that Office, if such I could accept of: Though I know not how he can come off, unless with this Passage, p. 57. The Quakers out-go the Papilts F AR; therefore the Quakers are not Papilts, nor NE AR them. Hethought I made him abuse us beyond his Intention. and he both intended and abused us beyond what I represented. If in that I wronged him, he has more Reason to Fc give, then Revile me.

But how comes it to pass, that he sayes nothing of my argumentum ad hominem; The Papists own a God, a Trinity of Persons, &c. And J. Faldo owns a God and a Trinity of Person, therefore J. Faldo is a Papist, or near a kin to one. VV ould this be just? If not, neither is his Conclusion of force against us. J. Faldo holds something in common with Jews, Turks, Heathens and Papists; he would not take it kindly, if we should therefore conclude him, to be all or any of them? But he gave this the go-by, which shews, he seeks not

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ree. ent the Promotion of Truth, but Disgrace of his Adversa. ry, indeed his very good Friend, though his own Indeferts will not let him believe it.

## CHAP. V.

Of the Scriptures being the Rule of Faith and Life, and Judge of Controver se.

THe first thing in this Chapter he chargeth me with,

is Forgery; Let us see how he proves it,

Rep. The Charge in my fifth Chapter is, That the Quakers deny the Scriptures to be a Rule of Faith and Life, or a Judge and Determiner of Religious Controverses; but P. as if he had fworn not to repeat my words faithfully, trans-scribes them, That we deny the Scriptures to be a Rule of Faith, and

Judge of Controversies.

Rejoyn. Reader, observe the Forgery lies here, that I left out Life, after Faith; and Determiner, after g Judge; and Religious before Controversies: But because that which is the Rule of Faith, is the Rule of Life; and that Judge and Determiner are all one; and that w the Controversies intended, were not about Questions in to Mathematicks, Philosophy, Trade, or Law, common a or civil, but purely about Religion, I thought it no the Forgery to leave out words not necessary, or what from a the Nature of the Rule and Controversie on foot were co manifestly implyed; especially when I made no Advantage w

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vantage to my felf by it. But every fuch little thing must be called by a hard Name, or John Faldo would have little to write, and but a few to believe his Books.

But to the Point, (avoiding many Occasions for severe Reflection) Perhaps he grants us what we can defire. For upon my afferting, that what was and is more general then the Scriptures, is most properly the General Rule, he replies,

Rep. Inever affirmed them to be a general Rule, nor is it that, I charge the Quakers for deny-Ibid. p. 26. ing; but I charge them with denying them to be any Rule at all of Faith and Life; he mistakes the Question, and yields my Charge to be their Principle, and

pleads for it, p. 54.

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Rejoyn. If that be not the Question, how have I granted the Question? Do I plead for his Charge because I plead against the Scriptures being the General Rule, p. 54. which he fayes is no part of the Charge, and what himself undertakes not to contradict? But fure I am, if the Scriptures be not the General Rule (as he implies (and thereby cuts his own Throat, and grants to the Quakers the Question, as largely as needs to be) They are not The Rule by way of Excellency, or the Rule by which God's People in all Ages have walked; for that was and is General: So that the Scripsin ture, upon his own Concession, is but a particular Rule, and therefore must be subservient to the Spirit (who is the great Evangelical Rule) as are many other Instruom ments, that have been made use of upon several Ocere calions.

Ad. He might have learn'd thus much in p. 53. of my An'wer, are where I lay that we acknowledge the Scriptures to contain

many Holy Rules for Godliness. I would know of him how that could be, and yet deny them to be a Rule in any sense. But we have good Reason to deny them to be the Rule of Faith and Judge of Controversies, who can neither give nor govern Faith, nor Judge of Controversies, as the many different Perswasions in the World fully prove; for then all that have the Scriptures would be of one Perswasion, as it is most certain, those are who have and walk by the One Spirit.

VV herefore fince the Scriptures themselves testifie to the Spirit, as the great Judge, Rule and Leader, especially under the New Covenant, where the Law is not written on Tables of Stone (much less Paper) but of Flesh, to wit, the Hearts of the Sons and Daughters of Men, the Spirit, and not the Scripture must be the Rule

of Faith and Judge of Controversie.

In short, The Scripture cannot try a present Motion or Prophecy. Bad Spirits are wholely hid from it. For Instance, Paul reproved not the Spirit that cryed, Theh are the Servants of the Most High God, that shew un. to us the VVay of Eternal Life, from the Scriptures; neither did Peter, Deceital Ananias, but from the head verily Instinct and Savour, Relish or Difterning they received from the Spirit of God within them 'Twas ina Case of such Difficulty, that some in these late Times have writ, That the Scripture gave no general standing Rule (for all particular Cafes) in fleeing or standing in Times of Persecution, but that it was the Frame of the Spirits of the People of God to retire at that Season; which whether it be true or falle, that the Spirit of God did fo influence them, two things are undeniable; firf, That it was the Frame of their Spirits, witness their Practice; secondly, That the Scripture was not sufficient

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for them to fquare themselves by on that Occasion; And what elfe do Professors mean, when they advise People to feek the Lord in this or the other Cafe? why do they not go feek the Scriptures rather? Doth not fuch a Practice manifestly detect the Scriptures of Insufficiency, and evidently prove their Acknowledgment both of Revelation, and their Recourse to a more Living, Spiritual, Immediate and Sufficient Rule? VVhy alfe do they feek God's Mind (fay they) by Prayers not formal but by the Spirit? But this is become despised Heresie with J. Faldo. For Faith in his Sense rises no higher, then so many Articles, laid down (suppose truly) according to the bare Letter of the Scriptures, which the Devil can believe as well as he: This Faith I call meerly Verbat and Historical, of which the Scripture may be a Rule, but not of Saving Faith: for of that Fauth only the Spirit can be the Rule; and why? because the Spirit of God alone reveals him to the Soul, who is the Object of Faith, and works Faith in the Soul upon that Object; and as this only begets Faith, so it increases, entivens, rules, governs and strengthens Faith unto Dominion. This alone unfolds those Mysteries spoak of in the Acts 8. Scriptures, Wherefore answered the Eunuch 30,31. unto Philip, when he queried, Understandest thou what thou readest? How should I unless Tis of ay non I had a guide, as fayes our old English Translation, which implies, That the things declared of by the Scriptures are not to be understood from the Scriptures, but a more Living, Spiritual and Certain Guide, fore we affirm, That Repentance, Faith, Sanctification, Justification, Redemption, Regeneration, &c. are all a Mystery never to be disclosed, but by the Revelation and Operation of the Spirit of God in Man; the Scripture can only

only telthe to fuch things, that they are; but it is the Spirit alone that works them, and illuminates, guides, voverns and rules the Soul in and about such things. 'Tis true, all the Spirit leads to is according to the Scriptures; it overturns them not; for they declare of most of these Operations; yet because we believe, know and witness them from the Conviction and Operation of the Spirit, before we can possibly understand them in Scripture; therefore the Scripture is but a Declaration, and not the Rule of Faith, &c. And the only best way to determine any Controversie on foot about Repentance, Faith, Sanctification, Justification, &c. is the Judgment of that Spirit which works them; For how can the Scripture, that has fo many Meanings put uponit, determine which of those meanings is the true? Let them shew me that Scripture that plainly and uninterpretatedly tells me, such a Proposition is True, and such a one is Fahe, that confifts only of their additional Meinings; fuch a new Nick-named People right, and fuch wrong, and they do their Business; if they cannot, as it is impossible they should, they must have recour'e to something else to rule & determine; and what can that be besides that Eternal Spirit, which worked the true Faith, and ruled the holy Life of those Ancients, who gave forth this Declaration of Faith and Life?

Can any Man till and ther's Mind better then himself? or resolve any Doubt, or clear up any Missunderstanding concerning what is delivered, better then he that spoak it? To understand those boly Men's Mind, and disprove them that missake it, there is an unavoidable necessity of coming to that Spirit which made it theirs. 'Tis granted, that all True Doctrine is according to Scripture; but the Question is, What is true Doctrine? Scripture

is a strong Testimony; but what enlightens the Mind, resolves Doubts, and works Faith, and informs, guides and helps the Soul through the whole Work of Conversion, and without which the Testimony of Scripture it self is truly an unintelligible and an incredible thing?

This must be nothing less then the Spirit it felf.

In short, The Scripture is not the Rule, but Declaration of Faith and Knowledge; That only must be the Rule of Faith, which gave and ruled the Faith of those that gave forth Scripture. And because none can give or work Faith now, but what did give and work Faith then; 'tis not the Scripture, but that which was before the Scripture, even the Spirit of Truth, which was the Author, Rule and Finisher of their Faith. And if our Faith in this Age be the fame with the holy Men's of old that gave forth the Scriptures; they are no more our Rule now then they were theirs then, who had a Rule and a Faith before them: But as it was a Declaration of what they believed, knew and witneffed; fo it is a Declaration of what we now believe and defire to know and witness. John's Epistle was not writ to be the Saints Rule; for he directed them to the Anointing; yet their Faith and Life of which the Anointing was the Rule, was according to John's Epistle. Agair, The Declaration in time was after the Faith declared of; but where there was Faith, there was a Rule, confequently that Declaration which was after that Faith and Rule, was not that Rule; fo that the most that can be said against us is this, The Scriptures cannot be a Declaration of your Faith, till you come to fuch a Belief of the Truth's thereby expressed, as they had who writ them; and a great Truth it is. But then fay we, The Spirit must work that Faith, before the Scriptures can be

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accounted a Declaration of our Faith, or we interested in them, And because that Faith has a Rule so soon as it has a being, it must needs follow, that the Declaration of that Faith cannot be either the Author or Rule of it. Here dies the Mistake of my Adversary and many more, that because what a Man does is according or agreeable to a thing, therefore that is the Rule of the thing done. To

proceed.

For this reason it is a Constraint lies upon us from God, to direct and exhort all People diligently to mind that Measure of the Holy Spirit, which God hath given them to profit with as that alone by which Man comes to a certain Knowledge of his Mind and Will, and to do the good and acceptable Thing in his Sight, and that by which his poor Jabouring Mind is brought out of the Incertainties, numerous Interpretations & vain Janglings Men have pefter d the World withal; who have darkened Counfel, and bewildered many in their Conscientious Enquieries after God, drawing out their Minds from the seasoning Principle of Life, instead of bringing them nearer to the Lord; for which great and heavy Plagues hang over the Head of this Generation, who make War against the Spirit, with the Letter, instead of confirming its Appearance from the Letter; and under Pretence of calling the Scriptures the Word of God, and Rule of Faith and Life, divert People from Waiting for the Word nigh unto themselves, which is the Word of Faith, and gives Life to all that believe and obey it; decrying us as Seducers, and deriding us as Euthusiastick Canters, because we prefer and turn all to the Spirit of Life. within; an Out-fide, Carnal, Envious and Hypocrical Generation, as it is.

I will conclude this Head with a Pa Tage out of some

certain Authors, that were never professed nor reputed

Quakers.

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Wherefore they who are true Believers (sayes the first) "and have received Christ's Spirit, "their Judgment is to be preferred in the "Tryal of Spirits before a whole Council of Spirits, of Clergy-Men. And they only who p. 10.

"can try Spirits by the Spirit of God, and Doctrines by the Word of God written in their Hearts, by the Spi"rit can in measure discern all Spirits in the World. And the Spirit of Christ, which dwells in all true Christi"ans, cannot deceive, nor be deceived in the Tryal of Spirits. With abundance more to the same purpose.

The other brings in Two Objections frequently made against us, and by him pertinently answered for us.

Object. 1. "It is faid Isa. 8. 20.
"To the Law and to the Testimony, if
"any Man speak not according to this
"Word, it is because there is no Light in
"him."
"Collier Gen. Episl.
pag. 249. c. 10.
pag. 258. c. 12.

"Answ. Truth; there is the Law and Testimony in the Spirit as well as in the Letter; The Law of God is in the Heart, there it is written, and there it testifies the Truth of God; and if any Man speak not according to this Rule, it is because there is no Light or Morning riser in him. The Spiritual Man judgeth all things, yet he himself is judged of no Man.

Object, 2. "It is faid, Gal. 6. 16. That who so

walketh according to this Rule, Peace upon him.

"Answ. True; but that is not the Rule of the Let-"ter, but of the Spirit, even the Rule of the New "Man, which after God is created in Righteonsness and "true "true Holiness. Read the Words before, and you shall "fee it: There is nothing of any Value but the New Creamers: And whosever walketh according to This Rule

Those Famous, Poor, Suf-Gering Christians, the Waldenses, in their purer times, befides many other weighty Points, wherein they symbolized with us in this very Matter, are not forraign, who in a Confession, about Five Hundred and Fifty Years old, laid this down as a piece of their Creed, That the Discoveries & Testimonies of the Holy Spirit in them were the most Convincing Evidence, and Infallible Proof of the Divine Authority of the Scriptures. Consequently the Spirit must have been their Judge and Rule concerning their Understanding the Truths testified by them, as I. P. Perrin their Historian, in fo many words affures us concerning them in the beginning of his notable History of their Rife, Dollrine Sufferings and Progress.

" Peace shall be upon him, " &c. And truly, my Bre-"thren, it is my earnest De-"fire, to fee Souls to live "more in the Spirit, and less "in the Letter, and then they " will fee that we judge of the " Letter by the Spirit, and not " of the Spirit by the Letter, "which occasions so much Ig-"norance amongst us; and "those who profess them-" felves to be our Teachers, "are chief in this Trefpass: Observe this J. Faldo. Again, "The Spirit of God, who is "God, is the ALONE RULE cof a spiritual Christian, Ge. Further declaring, "That " Some Setting the Scriptures " in the room of the Spirit, they " make them an Idol, Ibid. p. 248.

Let him either discard these Men from being Christians, that were reputed great and refined Professors, before the Breaking forth of the People called Quakers, or leave off censuring this part of

our Doctrine, as no part of Christianity.

Nor have we any Ground to believe, that they were intended for the Rule at first, since they were not given forth

forth all at one time) and yet every Age stood in need of fuch a Rule) but on divers Occasions, as Miscarriages in the Churches, Threatning of Judgments, Prophecies, Histories, and Comfortings under Afflictions, &c. required: Nor do they carry the least Method or Delignment of the great Rule with them; here they are Proper, there Figurative; in one thing Literal, in another Allegorical; without all Definition of Terms, framing of Articles, fuch Plainness and Coherence in Matter, and Intelligibleness of Language to all Nations, which may render them fuch a Rule. Besides, it is more then probable, that much of the Writings of the New Teftament are loft, from Luke's Word's in the beginning of his History, where he tells us, that he was but ONE OF THE MANY, who did fet forth a Declaration of those things, which were most surely believed among it them, even, fayes he, as they delivered them unto us, which from the beginning were Eye-witnesses and Ministers of the Word. For it must be considered, when Luke writ his Narrative, that John's History was not in being; and some will have it, that Luke wrote before Mark: But whether it be fo or no, certain it is, that Mark and Matthew could not make up those many, that took that Work in hand; neither can we think, he should call Matthew and Mark Hono, which fignific with the Athenians a Multitude; for a certain Learned Man will have it, That no better Greek was spoken, then that wherein Luke wrote his History.

That those Narratives were not Apocriphal, but at least of equal Authority with his dedicated to Theophilm, his own words tell us: For those that writ were such as related what they received from Eye-witnesses, and the first Ministers of the VV ord. Besides which, there

were

were in the Apostles Age, and the two following Centuries, feveral Writings (reputed genuine) which either dved out of the World through that Neglect brought upon them by the Advantage forme accounted Hereticks might make of them in Defence of their Opinions; or stifled by the subtilty of the Romish Church, being more exprelly opposite to her growing Superstition and Grandeur: And for fuch Writings as still remain among us, methinks, it should not be unknown to a Man of J. Faldo's Pretences to Learning, how much the Authority of several of them has been questioned by some, and exploded by others, though never by any of us; particularly the Epiftle to the Hebrews, the Epile of James, second and third of John, second of Peter, Jude, the Revelations; and with some Matthew's Hifory it felf, has not escaped the like Censure. Of which, Reader, thou halt an Account at large in that Notable French-Man Dallaus De usa Patrum, and a late Dif-

Pag. 23, 24, Church, entituled, Christoph. Christophori Sandy. Nucleas Historia Ecclesiastica. I

would not any from hence should repute me so Impious, as to endeavour to weaken the Testimony of Scripture, or beget any the least Doubt of the Doctrine thereby declared; only upon our Adversary's Principles, which so strongly oppuged the Doctrine of Revelation or Inspiration, I must take leave to conclude in his Name and upon his Principles, that the VVord of God is imperfect, and agreat part of the Rule of Faith and Life, and Judge of Controversie is lost, and that he has no more Reason to believe the Truth of those great things related in that part of the Scriptures yet remaining, then any Legend at Rome: For exclude Revelation, and what Ground

Ground has he for his Faith besides Tradition? and what Evidence can he give us upon his Principles of the Truth of the former and Falshood of the latter? These Councils and Syneds who collected and canonized them he accepts for one part, and rejects for the other. Again, he trusts their Judgment in picking and chusing, and yet rejects their Interpretation; as if it were not so difficult to relish Genuine from Spurious Scriptures, as (when rightly discerning them to be such) to understand them; which is an absolute Contradiction; For how should they know true from False, and not understand the True? That Council which made the Writings of the New Testament Canonical, left out the Revelations as Apocriphal; yet I

hope J. Faldo accepts that as heartily and unquestionably as the rest: And that Council which took in the Revelations, and made it first Canonical, brought in with it the Books of Tobi, Judith, &c. which J. Faldo, I suppose, with all his

Concil Tom. 1. p. 481. can. 60. Anno 364. and p. 549. can. 27. Anno 417. after Christ.

Brethren, rejects, as Apocriphal. Thus are meer Men, and the Judgments of such Councils, as he otherwise rejects, his Rule for believing the Scriptures that remain to be Canonical (if it be proper to say, the first is the Rule of his Canon, which is too short; and the other which is superstuous, as by his Account) My next Question is, What was his Rule for believing those Councils? Iam sure he must have been without all other, then a Willingness to believe so, because they said so; which how like this is to his Papist, unto whom he would resemble us, let all sober Protestants consider. I cannot see how he is able to oppugn any thing they say upon Tradition, who mounts no higher for his Assurance then Tradition, and such too, as rests mostly within their Hands. But

if it shall be granted us, that to know Scripture to have been given forth upon \* Inspiration, Men must have Re-

fie, & of some other of his Fraternity too) for alas, it is at best but a piece of Heathenism with him; and a Man may be a very good Chri-Hian forfooth by a New Art of Imputation, found out and accommodated to the Ease of Hypocrites, without that streight and legal

I find John Faldo often Scorning Inspiration, and bringing it into odium under the word Enthusiasm, uled of late to fignific Whimfical Pates, or Heads troubled with a Religious kind of Frenzy; as if he had abandoned the Plea, Enjoyment and Practice of the bell Separatills, whose Names he emprily honours, and resolved to set up for a Coffe-House Drolly or a Play-Prophanist. To cool his Courage, and stop his Career, I commend Two or Three late Discourses to his perusal, writ by Men of Undoubted Learning, and pretendedly defended by J. F. in his Quakerism no Christianity against the People called Quakers. The first is D. Patrick his Friendly Debates; 2d, Fowler his Defign of Christianity (never to be answered by that Angry Man that doligned it) And W. Sherlock his late Discourse of Jesus Christ, &c. If both Presbyterians and Independents are not throughly and truly charged to be Enthufiasts, Men holding what J. F. condemns us for owning, though less justifiably; and if more ridiculous Interpretations are not to be found among them, then was ever yet read in any Quakers Book, I am content to fuffer J. F's Reproach as Just (who does not do as he would be done by, his great Scab or Lepro-

Way of just and holy Living.

course to Inspiration on, then not fo much Councils and Synods, as the Inspiration of the Almighty, which gives certain Under-Standing, is our Rule in the Case; as well, faith the Assembly of Divines in their Confession of Faith, chap. 1. S. 4. The Autherity of the holy Scripture for which it onels to be believed and obey ... ed, depends not on the Testimony of any man, or Church, but only upon God (who is Truth it felf ) the Author thereof. And fince 7. Faldo him elf confesseth the Spirit necessary to the Understanding of the Scripture, which im-

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plies the In ufficiency of the Scripture to give that Understanding of itself, the Spirit must be the Rule of our Understanding the Scripture, as it was before the Rule of our Faith concerning the Divine Authority of Scripture; For the Light of the Interpreter, and not the Thing interpreted is the Rule both of Faith and Practice; which is undeniably evident from the reconciling of seeming Contradictions: If the meer Letter of the Scripture were to be followed, no Man could ever make them meet in the same Truth; The many Different Perswassions at this Day about Religion prove this, whose respective Authors and Abettors think it no mean Advantage to their Cause, that they hold the Scriptures to be their Rule.

But such as come unto the Spirit of God, know and believe the Truth as it is in Jesus; David's Key, that opens and none shuts, is given unto them; and the Secrets of their God remain with them. This reconciles those seeming Contradictions, and leads through the Greatest and Deepest Truths mentioned in Scripture, without the seast Doubt or Stumble: This is the Super-excellent Benefit of the New-Covenant Administration, the Promise of the Father, the Instructer, Leader and Comforter of all God's Children; And for a surther Account of which, I refer the Reader to my Book, entituled, The Spirit of Truth Vindicated, from pag. 16. to pag. 47. and Reason against Railing, from pag. 24. to pag. 46.

To prove his former Charge, he produces this Passage out of James Naylor, "God is at Liberty to pag. 27. "Speak to his People by the Scriptures, if he

"please, and so he is at Liberty to speak by another "created thing, as to Balaam by his As; and because

I'returned in Answer, "To all which (said I) he sayes "just nothing; he replies, As if (fayes he) I were to answer the Proofs of my own Affirmation. But that was not all; for belide that, it was no Proof: He should have proved it Erroneous or Contemptible, as he stiles it, or else he doth nothing; To cite, and not prove the Citation apt to the End for which it was cited, that is, the Doctrine it contained or abetted to be Erroneous is impertinent. What? Is it falle Doctrine to affert, That God is at Liberty to Speak by the Scriptures or without them? Or is it to contemn the Scriptures to fay as John Faldo cites J. N. that God doth speak to People by those Scriptures that were given forth by Inspiration? Or, is it no Proof that God is at Liberty to speak by any other created thing to instance the Case of Balaam's As? But he will by all means have it, that according to J. N. to take an Afsor Bible to be our Instructer, is of equal Pridence; adding, These Notions, sayes he, being by the Quakers sucked in; I wonder not that they leave the Teachings of Godby the Scriptures to attend on the Ministry of Affes. But this indirect Reflection and unfavory Abuse, both shews the Vanity and Envy of the Man, and must needs beget an Abhorrence of his Proceedings a. gainst us in the Heart of every folid Reader. It had much better become the Author of Poor Robin's Almanack, or the Cobler of Glocester, then a Turn'd-out Non-conforming Minister. F. N's words I fully vindicated in my Answer; his Drift was, to drive off People from this pernicious Apprehension, that God's Voice was only to be heard from the Scripture, thereby justling the Spirit out of Doors, and confining the Almighty to a-certain Instrument; and not that he intended to repute every A & of equal value with the Scriptures; though I do

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do not doubt but the Voice of Balaam's Ass was a more immediate and forcible Rebuke with him, then any

Scripture then written.

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But let this character our Adversary with every Just knowing Reader, that he brings FON's words that allow fuch Scripture as God shall please to speak to any by, to be so far a Rule, to those to whom its directed, in order to prove, that the Quakers deny the Scripture to be in any case any Rule at all: But we must not expect better Usage from a Man, who is more perplexe at our proving of our felves confiftent with Truth, because it contradicts his Apprehensions and Charges exhibited against us in Print, then that we should be in the Wrong, though for that Cause he pretends to write against us. Strange! that he should rather defire we might be mistaken, then himself be thought to have mistaken us.

But he thinks I have greatly wrong'd St. Panh and Lknow not why, unless it were in showing pag. 28, 29. him to have been guilty of that Fault; for to prove the Scriptures to be the Rule, he brought this Saying of his; And herein, that is, faith our Adversary, [all things that are written in the Law and the Prophets] do I exercise my self, to have a Conscience void of. Offence towards God and towards Men. My Answer then was, that he left out that which was more applicable to the words, as the place it felf evidently proves; [ But this I confess to thee, (that is, Falix) that after the way which they call Heresie, so worship I the God of my Fathers, believing all things that are written in the Law and the Prophets, and have Hope towards God, which they themselves also allows

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low, that there shall be a Resurrection of the Dead, both of the Just and the Unjust; and herein, suith the Apoftle, do I exercise my self, &c.] Where its evident, that believing all things that are written in the Law and the Prophets, was not that wherein he faid ( so properly ) that he exercised himself, as in wor-(hipping the God of his Fathers, not after their way, and having Hope towards God of the Resurrection, &c. there lay the Stress, as is evident from their calling that Worthip Herefie, and afflicting him for that Hope which they otherwise allowed of. Nay, that very Passage he makes the whole place to bear upon, comes in rather in the Nature of a Parenthefis, then a Principal Matter; His thus dealing with us and the Scripture I call'd a Perversion, at which he very vainly taunts, as if it could not be a Perversion, because I confess that it somewhat relates to the Verfescited, crying out, This is his Mouse his Mountain travelled to bring forth: But if to clip a Text be not a Perversion, or to stretch it to what it can never reach, nor ever intended, be not to pervert and abuse Scripture, certainly there is no such thing. That he clipped it, is proved; that he misapplyed it, is not less evident: For to believe a thing, is not necesfarily to make it a Rule; besides, if the Law and the Prophets were a Rule, because he was exercised in them, then must bis Worship and Hope also be a Rule, because he was exercifed in them; but that were improper and untrue. He is angry I faid, the Apostle had out-stript the Law and the Prophets, therefore they could not be his Rule, replying, If St. Paul had undertaken a Reply to this Gentleman, he would have undoubtedly lasht him severely for this Wrong done to him and the Truth.

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But I am not of that Mind; for if he did not out-strip the Dispensation of the Law and Prophets, how could be arrive at that State which witnessed the Fulfilling of the Law and the Prophets; To deny this, is to deny the further Illumination and Enjoyment of that Day; and according to J. Faldo's own unhappy way of Reasoning, the Apostle must not be a Christian; for in denying the Prophets to be Christians, because they were before Christ's visible Appearance, and preferring Christianity so much above other fore-going Dispensations, as he doth, in not allowing the Apostle to have out-stript them, he makes the Apostle to be no Christian; For which, I will not say, he would have Last, but Reproved this ignorant Priest, as one that knows not whereof he affirms. But hear him yet further.

Rep. I said, the holy Scriptures determine according to their kind, as much as a Writing can do.

From whence W.P. infers, that it is not so determinative of all Cases as something else may be, which is a more living, immediate and infallible Judge then a Writing is or can be; an inference worthy of a poor Schollar, and a conceited Pedant. Is he gone beyond Belshazer, who trembled at such a rate at the Writing \* on the Wall. Did ever any Hand-Writing? Man in his Wits affirm the Scriptures to supply the room of Eyes Skill to read Understanding, Conscience and the Assistance of the Spirit of God, are not these in my Book all made neversary to render the Scriptures.

tures such a Rule and Determiner?

Rejoyn. But why such a trivial Rant for a Reply? and why such hard words from a Man of his Circumstances? one on many Accounts so near what he represents me to

be. Is it not true, that if something be more firm then Writing, that which is more firm, and not the Writing, is the Judge and Determiner? Suppose a Scrip rure for every Case that ever did or may happen (which we know, there is not, and therefore not THE RULE) vet if fuch Scripture need an Exposition, who is most truly the Judge and Determiner, the obscure Text or the clear Expositor? Certainly where the Stress lies, the Power of Determination must be, and there the Judgeship rests; but that is alwayes in the Interpretation, fince the Difficulty is not about believing the Text, but the Exposition given of it; therefore the Expositor is both Judge and Rule, and not the Text exposited And fince F. Faldo has granted to us the Affiftana of the Spirit for knowing the Scriptures, the Spirit then, which gives us how to understand and believe and enables us to fulfil them, must needs be the Rul and Judge, and no Writing whatever. I shall conclud this Point with my Rejoynder to this following Passag in his Reply,

Rep. But W.P hath not done triffling yet, "neithe "is the Law the Judge, but there is a Judge Pag. 61. "who interprets and speaks from the free "Discoveries of his own Reason the Meaning and tendment of those written Laws. But Mr. Pen The Judge is the Mouth of the Law, and subject to the Law, and prescribed in his Judgment to that sense the Law which is expressed by the Letter of it. If so of the Judges had the handling of you, for imposing you cauting fresh Discoveries of his Reason upon them, the would tell you, they give Judgment from a Deep Stand Weighty Consideration of the Letter of the Law

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and moreover give you some hard Names, or wor fe, for your canting Law added to your canting Go-\* His Blasphemy spel, and yet the LIGHT IN THEIR against the Light. CONSCIENCES NOT GIVE

THEM THE LEAST REBUKE FOR SO DOING.

Rejoyn. I perceive he measures the Judges Displeafure by his own; Indeed they would be very Unfit Persons to fit for our Judges, that should be like him; Men that would call hard Names, and do worfe to any Man for allowing them to be guided by a Living Reafon, would greatly evidence they had little or none, and therein indeed that we mischaractered them. But who most dishonours them? I that suppose them to judge and explain Written Reason by the Living Principle of Reason in themselves, or he that renders them so many Posts or Pillars that are to be moved by incens't Letters, without relation to any Reason inherent to themselves, and not otherwise. But hear my forme Answer before I further rejoyn.

"His Instance about the Law is same; For

"the good Laws of "any Land are but Reason " written, or rather declar d by "Writing, which is obligging "against the \* Corruption of a Spirit, as most do now, W. Kiffin for instance; only they did on all

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\* I would desire the Reader to take notice, that the first Reformers never intended by their great respect to the Scriptures, to establish them their Rule exclusive of the Occasions prefer them, as God's Tradition, to the place of a Rule beyond Popith Doctors or Councils, which they who know any thing in these Matters are well assured to be the Truth of the case. So that they were but a Rule comparatively, as we also hold; but by no means can we allow that they prefer'd the Scriptures to that great Office exclusive of the Spirit; or that Men were not to have their Immediate

Dependence upon the Instruction, Discoveries, and Revelations towards Faith and Good Life. So much at this time.

Jud ez

Judge, but not the Reason of the Judge; neither is the Law the Judge; but there is a ludge who interprets " and speaks from the fresh Discoveries of his own Rea-" fon, the Meaning & Intendment of those written Laws. If the Laws be fufficient without a Judge, why is there a Judge? If then they are Dark, Observe and Doubis "ful in many Cases, so as to need a Judge and Interpre-"ter, which I call living and immediate Reason, since the "Scriptures are Writings, in which are many things dif-"ficult to be understood, it follows that there must "be an Immediate Living Judge, which must be there-"fore the Spirit of Truth that gave them forth, because none knows the things of God Jave the Spirit of "God. And that those who are the Makers of Laws, "are the only Persons who are fit to judge and deter-"mine in Case of Difficulty, by a Declaration of "their Mind and Inten ion in any fuch obscure Passage. "In short. Either the Scriptures are not obscure (a thing we daily see) or if so, yet sufficient, which is impossible, or they must have a Judge, which is most true and "necessary; and what Judge, but the Spirit of Truth, which leads into all Truth? p. 61, 62.

Now one would have thought, that an Answer so sober and reasonable might have deserved a Reply more civil and pertinent, then my Adversary gave me: But I do the less wonder at it, since he makes it his Practice to give hard Words instead of solid Answers. But to his Reply

as it is.

Rejoyn. He tells me, the Judge is the Mouth of the

Note, I have not made any considerable Distinction between the Rule, and the Judge, from thy Judgment of that little (if

Law, and Subject to the Law. But I would have him consider two things; First, that the Scriptures

of Truth were never given forth after that formal regular course that the Laws of England were; but to particular Persons or Churches on particular Cases, though together with hearry respect I acknowledge and enjoy the Benefit of them. Secondly, The Queftion is not about things obvious, but obscure; and herein the Judge is not only the Mouth, but Interpreter of the hidden Meaning of the Law; This our Adversary's own words import; For if the Law were so plain, as only to need a Mouth, what need would there be of deep Study and Weighty Confideration, which he makes necessary to a Judge? the bare reading of the Law would be

any) Difference that is between them. And my Adversary to his own Confusion seemeth of the fame Mind; for norwithstanding he feverely & tauntingly reflects on that Passage upon me in my former Book, yet, in making the Scripture both Rule and Judge, he shows to us, that the Judge & the Rule are not at fo great a Distance, as his little Skill in Philosophy would have rendered And herein he thwarts D. Stillingfleet, and D. Tilloffon, who against the Papists affert not the Scripture to be the Judge, but Right Reason; And to speak the Truth of it, Nothing can be more abfurd next to Transubitantiation, then that the Scripture should be the Judge of a Man's Meaning of any part of it felf, that is, if it be applied as a Right Rule; fince in fuch Cafes of Difference no Scripture ever yet spoak clearer then its first Text; and the Question lies not about that, but the just Interpretation.

fufficient to determine all Cases; Nay, it would end all going to Law: But inasmuch as the Laws are both numerous and intricate, as the Vexatious Cases and Disputes of our Times fully prove, 'tis manifest, that some other Judge and Determiner must be found out, one that understands, compares and rightly applies Law, whose Judgment must decide and determine the Controversie. Now though every such Judge may be said to determine the controversie.

mine according to the Mind of the Law, yet his Interpretation and not the bare Letter is recorded for the Determination of the Case depending, from whence come our Book-Cases; Nor indeed is this only referrable to any certain Person, explaining the obscure Passages of Law, but the Application of the Law to the Fact, in which not only the whole living Reason of the Judge is deeply and circumspectly exercised, but the Understanding and Conscience of the Jury, respecting the Nature of the Law, the Evidence of the Witness, the Heinousness of the Fact, and Variety of Circumstances, wherein the obnoxionfness to Error lies (according to the Greck Proverb, Περί τῶν περιεθατέων Φλάνη, i. Error is a. bout the Circumstances) all in order to a definitive Sentence or Determination about the Point handled. Now for any Man to call the written Law the Judge, and not Synteresis, or living found Reason and Conscience in the Judge and Jury, to me feems very abfurd.

Besides, Let it be considered, First, that the Lawis added because of Transgression; and such as live to that noble Principle from whence all good Laws come have a higher Judge and Rule, then any of those written Laws, or any Interpretations of men upon them: fo that if F. Faldo compares the Scripture to the written Laws, they who are led by the Spirit have an higher Rule then the Scripture: and as he that lives up according to written Laws, by the Rule of his Synterefis, or Law of Laws, the just Principle in himself, does not destroy but fulfil those written Laws: so they that live according to the Rule of the Spirit, do not invalidate, but fulfil the Scriptures. There is no need of Swearing for a Remedy against that Man's Falseness, who is come to the Truth-speaking of Christ's Righteoufne is

oulness; he that is come up to the greater, does not fleight but answer the leffer. Secondly, I befeech the Reader to observe, that these written Laws had once a beginning, and that those that made them were not without a Rule and Judge in themselves, both before, and in the making of those Laws (neither is that peculiar to them, the Law-makers) I still mean Synteresis, of which many Lawyers speak great things, particularly a good old Law-Book, called, Doctor and Student, Doct. Stud. which is not lessened by those Laws, nor ought any Law to be made, or take hold on any Person further then he acts contrary to that just Principle in himself; which is called, the Law of Laws, the Immutable Law, by Chief Justice Hobart, in his Reports, pag. 87. So that both the Law was made according to this Synteresis, and is to be understood and judged according to this Synteresis, which Synteresis or Law of Righteousness, has not left us with a meer Declaration of its Mind, subject to many Casuallities and Difficulties, but remains in the Heart of Man to inform his Understanding and correct his Life; consequently the Judge of Controversie, respecting the written Law (about which, and the Application of it, many times arises the Controversie) must not be the written, but this Immutable Law in Judge and Jury, from whence all good Laws proceed. It is a very depraved State indeed that knows no further Obligation then a Written Law, whereas a great part of Mankind is free from those Enormities the Law forbids and punithes, who yet know not the Letter of the Law; like unto the Gentiles of old, who having not the Law, be-Rom. 2. came a Law unto themselves, shewing the Work

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of the Law written in their Hearts; which

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Law Cicero, in his Books of the Commonwealth, cited by Lactant. 6. Institut, 8. calls "Right Reason, agreeable to Nature, given to all, constant and eternal, "which calls to Duty by commanding, and by Diffwa-"fion deters from Deceit-No other Law may be put "instead of this; neither is it lawful to derogate "any thing from it; neither can it be wholely abro-"gated; neither can we be loofed from this Law by "Senate or People; There is no other Explainer or Inet terpreter of is to be song bi; neither will there be one Law at Rome, another at Athens; one now, another here-" after; but being one Law Everlasting and Immortal " shall hold all Nations at every time: And there will be "one, as it were, Master and Commander of all, God "that Inventor, Disputer, and Maker of this Law, to "whom he that will not be obedient, must fly himself, "and even in this thing, must suffer very great Pe-"nalty, though he should escape other Punishments. An excellent Place, which clearly explains the Nature and Vertue of this innate Light, fayes Rob. Sanderson, late Bishop of Lincoln, in his Oxford Lectures, concerning the adaquate Rule of Conscience, San. pag. 138, prol. 4. where he also calls it from Cal-139, 140, 141. vin, A Spark of the Light of God, that he might have Preachers of his Will in our very Bosoms; and that all other Laws are but subservient to this in the Synteresis, the very thing that we affert concerning the Scriptures being a Rule. Thirdly, I would entreat the Reader to confider, that ceffante natione legis, ceffat lex, i. the Reason of the Law ceasing, the Law ceases, is an old Law-Maxim. Now who shall be Judge of that, the written Law? By no means. Yet that prepofterous Answer only can fuit our Adversary's

versary's Principle. We say, Living Reason must be the Judge. In like manner did the Spirit of God give his Servants an Understanding in past Ages, how to belave themselves with respect to those Laws, which were but Temporary, for whose Abrogation there was no express Scripture, which the Scribes and Pharisees by neglecting and grieving that Spiritual Leader, and sticking in the Letter of the Scripture, only continued and maintained against Christ himself, who suffilled them.

To conclude, That which makes Law; That which explains Law; That, contrary unto which no Law ought to be made or obeyed; That which gives to know what is contrary or according to just Law; That which gives to apply and execute Law rightly, must be the Judge and Superior Rule; But that is this Synteresis, Law of Laws, sayes Chief Justice Hobart; Right Reson, sayes M.T. Cicero; Innate Light, sayes B. Sanderson; The Law of God writ in the Heart, sayes Doct. and Stud. Spark of God's Light, sayes Calvin; A Living Rule and Everlasting Foundation.

on of Vertue, planted in all Reasonable Souls, sayes Plutarch; God within, sayes Seneca and Epictetus: Conse-

Plut, Dron, Pruf. Dif, lib. 1. c. 14. Senec, Epift. 73.

quently, not any meer written Law can be the Judge and Determiner of Controversies in Law. This Reader, holds almost all along the same with the Scriptures. That the Law is not Judge of the Doubts that arise about it self, but another, is already provid; and that the Scriptures can no more determine Cases of Dissipation within themselves, is as evident by the same Argument; and that Judge must either be some Man endued with the Spirit of God, as in Law Cases some Judge

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with Right Reason, or else the Eternal Spirit, as he is universally manifested in Men. The first I suppose our Adversary will think too fair a Pretence for Popery to be allowed, and the last he can never avoid, unless Man without the Spirit of God be able to determine of the things of God; which were to deny the Scriptures of Truth, the Faith of the Antients, the Doctrine of the Resormers, and Right Reason.

Thus, Reader, I conclude this Point, and could have been willing to have done so long before, had not the great Necessity of People's better Information, drawn me into a more free and large Discourse then my Adversary's very empty Replyes could

have deferved at my hands.

## CHAP. VI.

Of our dehorting People from Reading the Scriptures,&c. as charged by this Adversary.

Though I have faid enough to perswade all sober Persons of our reverend Esteem of the Scriptures, yet am I willing to remove any the least Ground of Scruple by a brief Confideration of his Four following Chapters, in which he would fain maintain his former False and Wnadvised Charges of our holding in great Contempt those Holy Writings. He begins thus.

Rep. My Charge in my Sixth Chapter was, That the Quakers take Men off from reading the Scriptures for Infruction and Comfort. Penn objects against my first

Proof,

Proof, as not bet having any such Consequence, pag. 63. And this is the meaning of our Doctrine, to bring People to the Everlasting Word of God in themselves Smith. Cat. pag. 95. bestowing on me within Eight Lines, Deeply-Ignorant, Malitious, Ungodly, Possessed by an Evil Spirit, Wretch-pag. 30, 31, ed, Impious, Grosy-blind, Malignity, Frothines, Envy,

Impious, Injustice.

Rejoyn. If ever Man had to do with an Unjust Adversary, it is my Lot; And let this very Passage be the Measure. First, What are those Words cited out of William Smith, that prove, we take Men off from Reading the Scriptures? What Reason has he urg'd, or Argument attempted, that were by me employed, in Defence of the Paffage, and Illustration of our Innocency? Shall this pass for my Confutation? Must my Book be no better answer'd? and yet led captive by J. Faldo's meer Pretences, to wit, Reason, Religion and Learning. Its a Shame to Professors of Religion to Countenance his Attempts, that maintains his Controversie with fo much Weakneß and filly Evasion. He tells you of my Rebukes, but is as true in that, as just in the rest; For neither has he given all those words, which abate that Harshness they seem now to carry with them, nor do they lie within the compass of Eight Lines, as he would have you believe: But be they as they are, what Man, not possessed with a Malitions Spirit, would" charge Untruths upon a Body of People, and then lay found Expressions upon the Rack, if possible to extort a Confession of them? Who but one deeply ignorant. would repute it an Undervalue of Scripture, to bring People to the Everlasting Word of God that gave them forth.

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forth, that only gives to understand rightly and esteem them? And can he be less then Impious and Frothy, that sports himself with our serious Belief, as well as very Unjust, that draws Conclusions our Premises will not bear, and then call them, Charges proved out of the Quakers own Writings.

To give the greater Authority to what I said I urged the Testimonies of Calvin, Erasmus and Beza, con-

cerning which hear him.

Rep. But pag. 64. he fathers his Error on Calvin, Eras. Beza: He directs precisely only to Erasmus and Beza; in Nov. Test. 2 Pet. 1. 19. Beza's words on the place which I have examined are these, "So it may be "taken for the Doctrine of the Prophets; which was "to those to whom Peter wrote more without Exception, to whom he may be said to have a respect in this "Passage. Thus this Man can abuse Scripture, Reason, Reformers all at once.

Rejoyn. If it be an Error, Calvin, Beza and Erajmus held it, as I will breifly prove. But why mult Beza's words be cited, and Calvin not deny'd so to have writ, neither Erasmus by him consider'd, who of the rest I most precisely cited? But it made not for his turn. He seems to adventure at my Dishonestry, provided it may bring Disgrace or Weakness to the Quakers

Caule, But to make good my Quotations.

J. Calvin expressly tells us, Idem spiritus qui per of Prophetarum loquntus est in corda nostra penetret necesseest, ut persuadeat sideliter protulisse quod divinitus era mandatum, Calv. Institut. lib. 1. cap. 8. That is, It is necessary, the same Spirit that spake by the Mouth of the Prophets, should pierce into our Heart

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" to perswade us, that they faithfully delivered that which was committed to them of God. What sayes J. Faldo to this.

Now let's to Beza. Our Adversary seems resolv'd to miltake me, that he may render me miltaken. I cited him to one part of the Chapter and Verse, and he to another; For my Purpose was, to prove, that Beza held it to be the Right Way of understanding the Scrip. tures, to have recourse to the Everlasting Word; and he takes a piece of the Nineteenth Verse, which related to the Comparison, Bebat', TEON; or more sure Word of Prophesie (which is sufficiently cleared in my Answer to his first Book) But to pais by this part of his Dif ingenuity, I will fet down Beza's words on the 19th Verfe it felf thus, Imo quid fi parpogor vocavit solem ipsum; 1. christum ipsum exhibitum, qui simul et ipsa lux est, et veram lucem mundo insulit? That is, "Yea, What if "he called the Day-Star the Sun himself, that is, Christ "himself exhibited, which both is the Light it felf, "and brought the True Light into the World. He was to arile in the Heart, if He was the Day-Star in the Heart. And on the 20th verse of the same Chapter, thus. Ut prophetiarum intelligendarum et ad vexum scopum referendarum rationem sciant ab ipso spiritu petendam qui prophetis ipsis illas dictavit : That is, "(It was to-"quired) that they might know the Way of under-"standing Prophesies, and referring them to the right "Scope, must be SOUGHT or FETCHT FROM "the SAME SPIRIT, which dictated them to the Proa phets themselves, and more to that purpose.

Now let us come to Erasmus, by him willingly passed over, who on that place sayes thus in his Paraphrase,

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or perceived by Man's Wit; but the Thing that is set forth by the Inspiration of the Holy Ghost) requireth an Interpreter inspired with the like Spirit. Further rendring the Scripture so mystical and allegorical, as not to be understood without it.

Nor shall this serve me; I will yet add Two or Three

Testimonies more, and begin with Luther,

Duth Tom. 2. Sunderstood but by that Spirit by which

"they were written,

Peter Martyr, that famous Italian Protestant teacheth thus, "The Spirit is the Arbiter, by Per Mart.com. loc. whom we must affure our selves parts 1. | cap, 6. " for understanding of the Scriptures, a that thereby we must discern between Christ's Word, dand a Stranger's quoting Christ's Words; My Sheep a know my Voice, and follow not a Stranger's: and among many other Scriptures he cites thefe, The Spirit fearch exh out the deep things of God .- The Comforter Shall declare all things that I have faid unto you. - The Spiritual Unction shall show you all things .- Again, The Cap. 18. Spirit of God reveals the Truth in the Holy Scriptures. Lastly, I find him expressing himself, in his Oration to the University of Strasborough, thus, concerning the Scriptures, "The School of this ce Philosophy is Heaven; Moreover, faith he, "We must remember, that the Teacher hereof is the Holy et Ghoft.

And Docter Ames, a great Father of the Independents, and both a Learned and Good Man(his Thef. 32. Day confidered) in his Disputations against Bestarmine, takes this Advantage upon

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Bellarmine's Acknowledgment, that the Unction 1 John 2 taught, though not all things, yet all those Doctrine's which they had already received of the Apostles, "We "require no more, sayes Dr. Ames; the Anointing of "the Holy Spirit doth teach the Faithful to understand "those things which they received of the Apostles, therefore to understand the Scriptures in those things which have necessary to Salvation; for those things those "Believers had received of the Apostles: With much to

the same Purpose in that Chapter.

Icould produce many more Testimonies from Great and Famous modern Writers, besides the Pathetical Expressions of a multitude of Martyrs, both English and Forreign, as well samous for their Learning, as great Fidelity, that express themselves fully in Defence of our Assertion, "That to bring Men and Women to the Obedience of the Everlasting Word nigh, in the Heart, "is so far from being repugnant to, or undervaluing of the holy Scriptures, as without their Acquaintance with it, "and Conformity to it, they can never be read by any with "Instruction and Comfort, But if God please, there may be a time, for our more full Disquisition of this Point.

But be thinks to supply his Wilful Omission and Disingenuous Carriage about my Answer to the ill use he
made of my other Proof, by restecting upon my Honesty, in transscribing his Second, taken out of our
Friend, James Parmill, his Book, entituled, The Shield
of the Truth, pag. 10, because I added not these words,
Seeking the Living among the Dead, at the end of this
Sentence, "By the same Light do we discern him to be
"in Darkness, who pattern the Letter for the Light,"
and so draw People's Minds from the Light within
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"them to the Light without them. And as if he had fully obtain'd his Will upon us, by making us speak what he untruly fayes we own and practice, he goes on, This need no Comment to render its Proof valid; and is out of the Reach of the utmost stretch of Penn's Wit and Confidence, to put any Appearance of another Construction upon it. But methinks this Sound renders him very Empty. It must be a very plain Case, if not so much as the Ap pearance of another Construction can be made upon it then what he would have it to import; but I am R wholely of another mind, and that there is no Diffculty in making a very free and sufficient Defenu for the Passage; I ought to take it for granted, that the whole of his Objection lies against the Words I omit lo ted, inastauch as he pretends not to reply to my Vindication of the former part of the Sentence, which was to this purpose, That by turning People to the Light of the Christ we did not teach them to undervalue, but how the should most truly understand and value the Scriptures that the Spirit was more excellent then the Letter, the Pwer then the Form of Godlines, yet both Letter and Form to be respected in their place, and that we only took our Ahm against such as put the Letter in the Place of the Spirit, thereby keeping People from the Holy Spirit. the Spirit, thereby keeping People from the Holy Spirit, by which alone the Scriptures are read and understood unto Ed sication and Comfort. My Adversary, I say, taking the notice of this, I must think, he had nothing to say, s faving his Charge of the fore-mention d Omission. To our which thus much; It was not defigned; I took and defended the Substance of the Passage; For I would fain it know, what Life is to be had in the Letter, without the ett. At stance of the Light or Spirit of Christ: If then the Letter is Dead without the Spirit, which is Old Protestance. Stank

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fant Doctrine; Can it be any thing else then feeking the Living among the Dead, to draw People from the Light and Spirit of Christ within to seek for Life in the meer Letter without; for so the Question ran. This was the State of the Fewish Church in her Apostacy, and is the Condition of Thousands at this very day, who under Pretence of Honouring the Scriptures, despise, grieve, and in a sense quench the Spirit that gave them forth, for which God is wroth with the falle Christian, and his Religion & Worship is an Abomination in his Sight : and great & sudden will be their Distress, for his Indignation is kindled, and his Fury ready to be revealed; and in that day shall such lofty Boasters as my Adversary be brought ow, their Spirits faint, and Hearts fall within them; at what time the Light, Spirit and Life of Fefus shall be unto all that trust therein, a Rock of Everlasting Strength, an immoveable Foundation and Sanduary full of Comfort, Peace and Joy forever. And indeed this thing loth so deeply affect my Soul, that I cannot refrain from rying, Wo, Wo, Wo against all such Watchmen of the Night, who rack their Wits for Tales and Stories, to care well-meaning and devout People from the Enjoynent of the Life, Vertue and Substance of the Scripures, Nick-naming that only Way by which so great and heavenly Benefit can ever be procured (I mean the inflination of the Almighty) with such hateful Terms, Infiration of the Almighty) with such hateful Terms, and set of Ranterism, Rec. and what else may keep them do not of Ranterism, &c. and what else may keep them do not heir Snare, stop their Enquiery, and render the living Eternal Truth of God odious in their Sight; the etter were it for such that they had never been born, then the etter were it for such that they had never been born, then the nder Pretence of being Ministers of the Gospel, to wrder the Life and Spirit of it, estranging the minds of

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People from that unchangeable Covenant, instead of in teresting them in it, thereby manifestly depriving their Souls of bleffed and Eternal Priviledges. They are like Troops of Robbers indeed, as the Prophet anciently faid, they murder by Confent, most of them combining against the in-dwelling Life of Jefus, and immediate Springings and Flowings forth of his Spirit in the Hearts of his Children: Let it never be forgotten, that the first Murderer was a Sacrificer, and the deadliest Persecutor a Pharisee. Nor has there been a more Venemous, Enrag'd, Blood-thirsty Generation of Men, then the Formal Literal Professor, who ever called God Father, and Christ Beelzebub, who crucified his Son, and perfecuted the Apostles, reputing them Mad Men, that is, Phanaticks, or Enthusiasts, Sedin tious Fellows, Sect-Masters, Introducers of New Do-Etrines, Innovators upon the Church, Turners of the World up-fide down, in fine, Defpifers of the VVritings of the Law and the Prophets, while they themselves thought to have Eternal Life therein, being of the Circumcision, Sons of Abraham, and Children of the Promise: Oh! that these of our Day might Repent, which those of that Day did not, lest neglecting God's present Visitation (neither entering themselves, nor suffering others to enter into the bleffed Rest) the miserable Doom of that Hard-hearted Generation overtake them, and that speedily.

CHAP.

Fd. Bur-

## CHAP. V.

Of Scripture-Commands, what are binding, and what not.
Our Adversary's Disingenuity observed.

But however, he has fail'd in his last Chapter, doubtless he thinks he has done my Business in this; he begins like himself.

Rep. My Charge and Argument in this Chapter is, The Quakers affirm the Doctrines, Commands, Promises, boly Examples expressed in Scripture, as such, not to be at all binding to us; such an Argument, and so proved by me (mark Reader) as a Thousand Penns can never invalidit.

Rejoyn. What can there be more conceited then this? He must live very lonely and far from Neighbours, that proclaims so much Praise to himself, and have wonderful Considence to bid Desiance so vainly to others.

Reader, I befeech thee, for the Truth's fake, on whose side soever thou shalt find it to be, to examine with all impartiallity his Charge, our Answer; his Reply, and our Rejoynder: If his Honesty, Reason and Justice hold any proportion to his great Consideration he shall be found to clip and pervert our Matter, and to shuffle with us in his own, once do a poor People Right, in giving Judgment against his horrible Injustice.

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The Charge thou hast heard; the Proof was this,

Ed. Bur. That is no Command of God to me, what be

Commanded to another: Did any of the Saims

which we read of, act by that Command which was to another, not having the Command to themselves, &c.?

Now before I give my Answer, as it was set down in my Book, I shall insert his Quotation of my Answer.

Rep. To this saith P. I answer briefly and plainly, and he is as good as his word. Wo Compage 34,35. Mands, saith he, in the Scripture, are any further obligging upon any Man, then as he finds a Conviction upon his Conscience, otherwise Men should be engaged without, if not against Conviction; a thing Unreasonable in a Man.

Rejoyn. He has a notable Way of Contracting his Adversary's Answers; I will set down what I writ, faith-

fully, plainly and briefly.

d Edward Burroughs's Expression may be taken two " ways, & both fafe enough to the Honour Pa.71,72,73. and Credit of the Scripture, though not to the Charity or Honesty of J. Faldo. Now follows that parthe cited. "No Command in the Scripture is any further obligging upon any Man, then as he finds a Conviction upon his Conscience, otherwise men should be engag'd without, if not against Conviction, a thing "Unreasonable in a Man; Therefore the Apostle, when " he wrote to the Churches, exhorted them, not to do " those things whereof they were ashamed, to shun what was manifelted to be Evil; and affirms, that what-" ever might be known of Gid was manifested within, for se God had hawn it unto them. So that Conviction can only obligge to Obedience : and fince what works that

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fo an Conviction is the manifesting Light, universal Grace, wor quickening Spirit in the Heart of Mankind, it fol-"lows, that the principal Ground for our Faith in the " Scriptures, and Reason of our Obedience to the Holy " Precepts therein contained, is the Manifestation, Con-" viotion, and secret Drawings of the Light or Spirit of "God in the Conscience. And thus E. B's words "are found and fcriptural. Again, Such Com-" mands either relate to Ordinary or Extraordinary " Cases. By Ordinary Cases I mean, such as chiefly a concern Faith and holy Life, which are general, per-"manent and indifpensible; and then I deny his Confe-"quence. By Extraordinary Cases I understand Mo-" fes's going to Pharoah, the Prophets Several manners of " Appearance to the Kings, Priests and People of Israel, " with other Temporary Commands relating to outward " Services, &c. And fo we fay, that what is comman-"ded One Man, is not binding, as such, upon another: "But when the Lord shall fay, If thou finreft thou shalt "dye; If thou keepest my Commands thou Shalt live; Be "ye holy, for I the Lord your God am holy; -For your "Selves KNOW YE NOT how ye ought to follow us, " &c. I lay, these Precepts and Examples are oblie-"ging upon all; why? because they more or less meet with a Conviction in the Consciences of all : For "Iam perfwaded, none that has a reasonable Soul, who "has not out-liv'd his Day, but would readily fay; "These are true and weighty Sayings; For Faith in God, " and a holy felf-denying Life, are necessary both to Tem-"poral and Eternal Happiness.

It was, Reader, to this fober Answer he flung out his fore-going Rant, and makes this following Comment

and Reply, Viz. fayes J. Faldo.

Rep. They are no Commands unless we think so. "Two Sin to break all the Commands in the Bible, if our Consciences can be so blind, dead or hardened as not to tell us, 'tis a Sin. They who thought they did God good Service in killing his Servants did not sin in the least, because they were not convinced of a Command to the contrary. To vindicate my whole Chapter concerning the Scriptures, 'Tis a Principle that hath all Iniquity in the Womb of it. Who can find Names for such Impious Principles? Penn hath opposed, scorned the Truth, vilified its Teachers and Defenders, so as scarce never Man did; vented the most pernicious Errors, told abundance of those things that are known to himself to be false.

Rejoyn. Reader, This is all the Justice and Reason I can have from this pretended meek and suffering Non-conforming Parson. What would such Men do, had they as much Power as Anger? But I shall leave him with his Pride and Passion. Is there any thing more clear then that he extends the words of E. Burroughs to Ordinary Cases, which were wholely writ about Extraordinary; and that he takes no more notice of my Distinction, then if there had been none made? As if it had been formerly an equal Sin for any not to be Circumcised, and to Murder his Father or Prince; or that there was the same

Levie. 19. Conviction universally upon the Consciences of all Men, not to wear Linsey-Wolfey, as to do by others as they would have others do to them.

That what we say was E. Burroughs's Meaning, his own words undeniably prove. "One sayes he, was sent to baptize, and another to preach the Gospel: which were particular and extraordinary Commands. He clearly shuffles & evades the dint of my Answer, & would run us within

within the Borders of Rantism. The Question is not; Are God's Commands no Commands, unles we think for and therefore no Sin to break all the Commands in the Bible (which is the Comment he bestows upon us) but whether this or that especial Injunction to any Particular Person or Persons, to this or that parculiar End, be warrantably imitable, without sufficient Conviction and Commission: Must J. F. Baptize because John Baptized? or turn Preacher because Peter was one. E.B. only denyed Imitation of Ancient Times in Temporary and Shadowy Services, and all those Preachings, Prayers, Ordinances and Churches, that have not (as Peter Martyr well expresses it) the holy Spirit for their Root. So that instead of his holding a Principle that hath all Iniquity in the Womb of it, John Faldo first perverts his words, and then to confute them both implies a Deny al of the holy Spirit to be the only right Leader to the Performance of Gospel-Prayer, Preaching and Ordinances, and of gathering of Evangelical Churches, and does as good as tell us, that God's Commandments are fuch to him, not because of any Conviction in himself of the Justness of them, but from the Testimony of the Scriptures, which for all his high Boasts of Christianity, is a State far beneath those noble Gentiles, who not having an outward Law, were a Law unto themselves, having the Effect of it written in their Hearts, their Conscience, bearing witness, &c.

And this we may boldly say, That such as ever alted from that inward Sense, never thought they did God Good Service in Killing his Servants, whilst great Admirers of the Letter of the Scriptures, and who, as concerning this Commandment, Thou shalt not Murden, thought

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themselves most unblamable, believed, They did God

Good Service in killing his Servants.

Nor can I think it so great a Difgrace to our Cause, that we ingenuously profess the Reason why we defire to fear God, and keep his Commandments, doing unto others, as we would have them do unto us, not fo much to be from the Letter of the Scripture as the Convi-Etions of the Eternal Light and Spirit of God in our Consciences; As it ought to be unto John Faldo and his Adherents, who ground their Obedience upon the Letter of the Scripture, and not upon such internal Convicti-What is it but to fay, They could Lye, Swear, Steal, Kill, &c. without any Remorfe, did they not find fuch Injunctions and Prohibitions upon record? A Consequence so detestable, yet so natural to their Principles, that if this render them not able Guides to the very Confines of Rantism and Atheism, I shall gladly ask an Excuse for my Ignorance, But that I may leave nothing undone that may compleat the Satisfaction of every moderate Inquirer, I shall further weigh and rejoyn to the e words of his.

They who thought they did God good Service in Killing his Servants, did not sin in the least, because they were not convinced of a Command to the contrary; nor the Idolaters in the Case of Baal, because they thought Baal

to be a God indeed.

Now Reader, observe the Evasion: This Passage relates not to Men's practising what God Commands, or our Tenderness in imitating other Saints without Commission, for fear we should offer strange Fire, which is our Question; but their doing that which God never commanded, yea, which Mankind in all Ages hath adjudged impious, impious, and which to be fure, his Holy Spirit, that E.B. faid, All Men should wait to be convinced, affifted and led by in fulfilling God's Commandments, never moved any to. He unworthily draws a general Conclusion against us from meer particular Premises. It feems Men are to act without, if not against Conviation, upon his Principle; and that it is the same thing with him, to commit moral Enormities from an Hard ned Heart, and to be tender of taking up any external Practice, or performing fome Religious Duty, without the Convictions and Leadings of the Holy Spirit. The Apostle said to such as had not as yet so full clearnels as others, That if any were otherwise-Phil. 2.15. minded, God would reveal it. He did not injoyn them during that Scruple to believe or practice the thing doubted; but therefore did Persecutors act mexcufably in their fiery Zeal, because their blind Consciences checkt them not. Again, If Blindness came from Education, it is (though Blindness still (and therefore it was basely done of F. Faldo to say in our Name, that it is not Sin in the least, &c.) more excusable: for in the dayes of fuch Ignorance God winks: But if it be a Blindness proceeding from long Disobedience and Rebellion against the Convictions and Strivings of the Good Spirit of God, as his Word Hardned implies, then, I say, it is not only very hainous in God's Sight; but those Persons can never be excused neither from great Guilt, nor the Sense of it in themselves, let them or 7. F. talk never so much of Conscience.

Besides, the most Essential, and Universally Necessary Commands of God were through all Ages confest to; both before there was any of those Writings, we rightly call the Scriptures of Truth, from the Law of

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Nature, as many stile it, or rather, the Law God placed in Man's Nature, and since, where they have never been; Therefore, whatever particular hardned and feared Consciences may say, we have the Consent of Mankind, and their own Rebellion and Lewdness against them. But the Words of 7. Faldo in plain terms import, as if, 1ft, Men were not generally convinced of the Righteourners of the Moral Commands of God; but that Men keep them because they are in the Bible only; which runs against the Testimony of Scripture, the Confent of Ages, and the Writings and Judgment of the most Honest and Learn'd Protestants. 2ly, As if it were a like Evil, Conscientiously to forbear Running, Willing and Striving in Matters of Worship without the Spirit's Conduct, and fearedly to plead for the Commission of Murder and Idolatry, because Men of such Consciences bogle not at it (though that is more then F. F. can prove, I mean, that they have no Stroak or Remorfe) 31/2, As if we could worthip, preach, gather Churches, and administer Gospel-Ordinances aright without the Spirit. 4ly, That he is not convinced by any other Testimony then the Scripture without, of any Transgression against God's Law. 514, It supposes that if Men flay'd till the Spirit mov'd, they should stay long, enough (who vainly prate of Praying by the Spirit notwithstanding) never confidering that the Spirit standeth ready to Reveal it self to their Assistance and Asfurance who wait for it; and that all the Children of God are led by the Spirit of God, which being our Posi-tion, had it but been weighed by this Adversary, he could not (methinks) be so Unjust in his Aggravations.

Tis true, should we believe as he doth, the Spirit is

not to be waited for now adayes to lead us, or that it is not ready to our Information, when we wait for its Discoveries and Leadings, our Affertion would look very abfurd and loose; for it were to let fall all Worship, but not upon our own Principle, as I faid before; for first, all Worship to God ought to be performed by the Assistance of his holy Spirit; for of our felves we cando nothing that is Good : And secondly, God's Spirit is ready to assist, instruct and comfort those that wait diligently and patiently for it; yea, God has given it to the Rebellious, that it may judge them, if it don't lead them. It is such Protestant Doctrine, that I wonder Men should not know their Admired Ancestors Faith when they met it: Oh great Degeneration into Hardness and Ignorance! Lastly, There is the same to be said against him that pretends to ground all upon the Scripture, that he objects against us, who plead for the Conviction of Conscience, which the Instance of the Jews Murder of our Lord Jesus Christ unanswerably proves. There was a Law, that Blasphemers should be put to Death; By this Law they apprehended Jesus, adjudged, and got him to be executed: These Men above any Age exalted the Scriptures as the Only Rule. Where lies the Miftake? Not in the Scripture, but in their blind and envious Application of it. Now I ask, if the only Way for them to have come to the true Sense and Knowledge of him, and escaped that Wicked Murder, and the Deplorable Consequences of it, had not been to have waited upon God for the Convictions, Discoveries and Guidance of his Holy Spirit; fince Flesh and Blood, and the utmost VVit of Man, with the Exactness of the meer Letter of the Scriptures could never give the certain Discerning, Knowledge and Savour of him unto that Genera-

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tion, whose very VVords themselves were Spirit and Life? It was by a Divine Touch, Sense and Knowledge given from above, that he was fruly discern'd, own'd and follow'd of those that believ'd in him, and cleav'd to him; therefore faid Christ, No man cometh to me but whom my Father draweth: Where was that Drawing but within. Again, Simon Peter, Flesh and Blood hath not revealed (what? who I am) but my Father that is in Heaven. So that at last, Men must come to this Spiritual Senfe in themselves, to understand and apply the very Commands of Scripture; otherwise, not Justice, but detestable Murder may under the Name of it be confidently perpetrated; Wherefore we Exhort all, To have Recourse unto God's Spirit, that illuminates certainly, and gives to act unblamably, by which the Scrip tures are only understood as they should be, and People brought into the Possession of that Life of Righteousnis, they plentifully declare of. Had it not been for this inward Difcerning, there had been no Ground for the A. bolishment of the whole Jewish Service, which follow'd some years after Christ's Ascension. And it is the same Eternal Spirit that is the great Rule and Indge now, which God promised more particularly to shed abroad in the latter Dayes; and is the great inseparable Priviledge from the New and Everlasting Covenant.

But to conclude, Why should it seem so Heterodox in J. Faldo's Judgment, since if Men believe the Scripture upon the Testimony of the Spirit, they practice it by the Knowledge and Power of the same; How else could Paul have decry'd Jewish Ceremonies; or we know, what to take, and what to seave? Or why do we omit any Command therein mention'd? They Cicumcifed; therefore must I Circumcife? They Baptized, must

Itherefore Baptize? with forty more particular Cases, wherein nothing can secure any from the Imitation of them, set Conviction or Spiritual Discerning aside. I will offer two or three Testimonies from approved Men in our Desence.

William Tindal, that ancient faithful Projestant Martyr, whom J. Fox, that writ the Books of Martyrs, calls, the English Apostle, works, pagipeaks thus, That "it is impossible to understand in the Scripture more then a

"Turk, for who soever (or any that) hath not the Law of God writ in his Heart to fulfil it. Again, "Without the

" Spirit it is impossible to understand them.

fohn Jewel, Bishop of Salisbury, in his excellent Book against the Papists, writ above One Hundred Years ago, sayes thus to our purpose, "The Spirit of God is bound neither to Sharpness of Wit, nor to abun-

"dance of Learning: Oftentimes the Unlearned fee"
that thing, that the Learned cannot fee. Christ saith,
I thank thee, O Father, Lord of Heaven and Earth,
that thou hast hid the se things from the Wise and the Po-

"that thou hast hid these things from the Wise and the Po-"litick, and hast revealed them unto the Little Ones: "Therefore Epiphanius saith, Only to the Children of the

"Holy Ghost all the Holy Scriptures are plain and clear, Again, "Flesh and Blood is not able to understand the "Holy Will of God without SPECIAL Revelation, "Therefore Christ gave Thanks unto his Father, and "likewise opened the Hearts of his Disciples, that

"they might understand the Scriptures. Without this "special Help and PROMPTING of God's Holy Spi-

"ru, the Word of God is unto the Reader, be he

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" never fo wife or well learned, as the Vision of a Sealed

Now unless Men are bound to do what they do not understand how to do, then only are they to do them where they are Revealed or Discovered to them, which being by the Spirit only, according to their Dostrine, the Testimony and Discoveries of the Spirit are requisite to our understanding of the Scriptures, which implies and comprehends a Discriminating Knowledge or Certain Discerning of what we should practise from what is not oblieging upon us to practise, and consequently, that we ought not to run head-long without such knowledge.

T. Collier, an Ancient and Eminent Man among the Western-Separatists of our Nation, writeth thus: "For me to speak of God, because another Speaks of him; and to be able to talk much of p. 247.

"God as I read of him in Scripture, NOT "BEING MADE ONE IN THE SAME TRUTH, "I see and speak BUT WHAT ANOTHER HATH

"SPOKEN; and so may speak truly sometimes of God,

"but it is by Hear-Say, ANOTHER MAN'S TRUTH,
"BUT NOT MINE; So, I doubt, many a Soul

\*BOASTS IN ANOTHER MAN'S LIGHT.—
Again, "I fee that external Actings according to a Rule
"without, is nothing, if not flowing from a Principle of
I ife and Love within. Which is more them E.B.
faid, of whom J. Faldo (with unworthy Reflection and

base Wrestings) hath said so much.

Thus much of fober Rejoynder, and much more then my Adversary's scurritous Reply deserves; but the Consernment I have for the Information of others, drew this from

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from me. I shall pass by his Ranting Strain against us at the top of his 36th page, desiring to keep close to the Business; and where I may without breaking his Matter, avoid troubling the World with a Transcript of them, I am very careful to do it: But this next particular (as many more) being little else; and since he suggests thereby, an Untruth with great Considence against me, I should wrong both the Truth and my self

in omitting it.

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He charged us with Denying the Scriptures to be any Means to know God, Christ, or our selves; for which he quoted W. Smith's Primmer, pag. 2. because he there tells the Questioner, that Christ is the Only Way; to which J. Faldo answered, That though Christ said, No Man can come to the Father but by me, yet he did not say, that there is no coming to the Knowledge of God but by Christ; "thereby making, as I observed in my Re-"turn to him, a Difference between coming to the Father "by the Son, and to God by Christ, though no other Name "be given under Heaven then the Name of Jefus Christ, "&c. That we never deny'd the Scriptures to be a Means "in God's Hand to convince, in ruct, or confirm; nor "could this be W. Smith's Meaning, fince he would "thereby have cut off all Benefit from accruing to "People by his Books, and also that Ministry he had "receiv'd of God. In short, From our Denying that there is any other Way to the Father but Christ, he concludes, that we exclude the Scriptures, and confequently our own Books and Ministry with them, from being any way Instrumental of Good: however, if I err'd, it was in good Company, and that J. F. must acknowledge; for worthy W. Tindal, p. 80. of his Works, and H. Bullenger, a learned and famous Reformer in Switzerland, in his 4 Decad. and 8th Sermon, dedicated to King Edward the Sixth, accord with me in the Matter. The former thus; Without the Spirit it is impossible to understand them; Then say I, They are not a Mean to know God savingly without the Spirit. The other sayes plainly, Menfetch the understanding of Heavenly Things and Knowledge of the Holy Ghost FROM NO WHERE ELSE THEN FROM THE SAME SPIRIT. This hits the Mark; But to proceed. Of all this, and two whole pages more, he cites but two Lines and an half, included in what I re-cited, on which he bestows this notable Reply.

Rep. This might look like an Argument for his Meaning, if it concerned almost any but the Quatradiction. I should think it as hard a Task to reconcile the Quakers to themselves, as to make the Poles to meet, or to dig through the Earth with a Spade to the Antipodes.

Rejoy. Yes, J. Faldo, it concerns W. Tindal and H. Bullenger, thou feel, as well as the Quakers. But did ever any Man not miferably bassled, put off such serious Matter with such vain Resections and Pedantick Similes? Will nothing serve the Man's Fancy besides Poles and Antipodes? Must the Quakers needs contradict to save him from the Discredit of souly belying them? They are there, it seems, to oppose one another, where they will not harmonize to his End. Certainly this Resection can never be consistent with J. Faldo's own Practice, who in a Book of nigh Thirty Sheets, writ wholely against the Quakers, pretends to

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confirm his many infamous Charges by scores of Testimonies, cold out of many of their own Books, which must be unanimous, or they prove not his Charges, as he calls it; nay, he has again and again brag'd of their Harmony to his Purpose. Thus are we in highest Concord, when he thinks it makes for his Defigns; and when against them, as opposite as the Poles. But bleffed be the Lord, We have receiv'd that One, Eternal Spirit by which we have been Baptiz'd into One Living Body, and are of One Heart, One Mind and One Sense concerning the Mysteries of God's Everlasting Kingdom: But as our Adversary has said nothing sober or rational to what I answer'd in Defence of W. Smith's words; fo would he make the World believe I dared not to encounter with one of his Testimonies. him.

Rep. I produced many Testimonies to prove my Charge, which Penn dares not deal with, nor bring to Light; take two of them: "Matthew, Mark, Luke and John are "not the Gospel, but the Letter. The next, "He-"brew, Greek and Latine is nothing worth as per-"taining to the Knowledge of God, J. Hig. VVarning, pag. 7.

Rejoyn. That he so suggests, as I said, his own Words prove; yet that I did examine some of his Testimonies is undeniable; and to let him see I dare handle these without fearing they should bite me, I say, and that not without very good Seconds, They are not the Gospel: I mean, Matthew, Mark, Luke and John, or their Histories; for, the Gospel of Christ is the Power of God to Salvasion, so are not the Scriptures. The Gospel

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Everlasting, so are not the Scriptures. John saw the Angel flying in the midst of Heaven, having the Everlasting Gospel to preach, which could not be the Scrip. tures. The Gospel was preached before the Scriptures were written; therefore the Scriptures cannot be the The Gospel is but One; but after this Man's Reckoning there should be Four; therefore they cannot be the Gospel: Which is further proved from the Signification of the Word Goffel, to wt, Glad-Tidings, which are to be understood of the Coming of him that was the Saviour of the World, of whose Blessed Appearance and Wonderful Transactions the'e Scriptures are but the Narratives. Besides, one of their Authors (Luke) expresly calls them a Declaration, consequently not the Gospel thereby declared of; which Definition Peter Martyr, that Superintendent Reformer in England, chuseth of all other, Part I. Chap. 6. of his Common-Places. Tertullian calls the Scriptures,

De praser.
Harette.

And the New Testament Writings, Evangelicum instrumentum, i.e. An Marcion.

Evangelical Instrument. And Matthew he calls, A Faithful Commentator of the Go
Christi.

Instrumenta doctrine, i.e. Instruments of Marcion.

Evangelical Instrument. And Matthew he calls, A Faithful Commentator of the Go
Christi.

Instrumenta doctrine, i.e. Instruments of Marcion.

Evangelical Instrument of the Go
Christi.

\* Against the Anabapt Sts.,

D. Featly \* will not acknowledge the English Bible to be the Authentick Word of God, because of Corruption, con-

fequently not Authentick Cospel, therefore not the Gospel, for that is Authentick. I hope then I may without Offence, in Desence of the Tr thand that Homest Man (now at Peace, yet) so severely reslected up-

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on, conclude, that Matthew, Mark, Luke and John are not the Gospel, but the Letter, or Declaration of the

Gefel.

For his fecond Proof, viz. "That Hebrew, Greek, "and Latine is nothing worth as pertaining to the "Knowledge of God; I fee no Error nor Blasphemy in fo Innocent an Affertion. This is fo like the catching at Twigs by drowned Men for Safety, that no Man not as Destitute of Succour would boast of the Evidence of so Speechless a Witness. There is not one word it can sheak on the behalf of his Charge. He is fled from the Scriptures to meer Language, and makes that a Letter indeed, which one would think he took just now for all Spirit, perhaps with this Distinction though, that the Scriptures may be the Gospel in Hebrew, Greek and Latin, but by no means in the English: What becomes of the Vulgar then? But what can there be more Sortish, then for a Protestant at this time of day to talk of knowing God by Hebrew, Greek, and Latine; but above all, 'tis unpardonable in an Independent Priest to write at this rate, whose Folk for these Threescore Years have totidem verbis, in express terms, deny'd the Knowledge of all or either of those Tongues to be necessary to the Knowledge of God

Alas! who once pretended more to the Spirit, and was more derided for doing so, then some of the Predecessors of these very Independents and Anabaptists, now so hot against us? What less were the Invectives cast abroad against Ancient Separatists, as the Alchimist Assembly-Man, Heudebrass, with abundance of more serious Declamations against them, under the Numes

of Tub-Preachers, Gifted-Brethren, &c.

But if Language learn Men to know God, which H 4 Christ

Christ himself said, was Life Eternal, how comes it that Schollars are fuch Ill Christians, and Jews, the na. tural Hebrews, were fuch Persecutors in Christ's time, and that they remain Infidels to this very day? Me. thinks at this rate the Greeks, when God condescended to speak forth the Gospel in their Language, should not have counted it Foolifhne B, nor have mocked at his Embaffadour, when he came on no less Errand then that of Salvation; and least of all, since they believ'd, should they have Degenerated into fo much Superstition. But why the Latin must be brought in I cannot conceive, unless it be the better to enable People to understand the Romish Translation; for we never yet heard of so much as any part of the Scripture that was Originally writ in that Tongue. 'Tis strange to me he should so much despise the People whose Language he so much extols; and count the one serviceable to the Knowledge of God, whilst with more Reason he reputes the other such gross Idolaters.

Luther jerks the Papists for their laying that Stress F. F. doth upon Humane Learning. W. Tindal rejects it. W. Dell and T. Collier write expressy and unanswerably against the Necessity of it, or that it can

give Man the Knowledge of God.

In short; Common Experience, and the Christian-Spirit and Conversation of Thousands that understand nor one Sentence of Hebrew, Greek or Latine make good the Affertion of our Honest Friend, and is a sufficient Rebuke to this vapouring Adversary, whose Desiance to me to encounter his Proofs return Weakness with Shame upon his Head; For though he thought to sling me to the Dogs, or give me a Prey to Fierce and Lyonly Seconds, behold they are my Friends, and unanimously

nanimously turn with me against himself, who had designed them upon such ill Service; a Recompence may he ever find, at what time he shall endeavour to abuse our Friends, and pervert their Writings.

And so I shall end this Chapter; wishing for his sake as well as mine own, that I may meet, if not with more Reason, yet with more Moderation in the remain-

der of his Discourse.

## CHAP. VIII.

That we do not deny the Scriptures to be any Means whereby to resist Temptation, in Opposition to and Denyal of our Adversary's Charge.

The Charge by him endeavour'd to be defended in his Eighth Chapter is this, That the Quakers affirm the Scriptures to be no Means whereby to resist Temptation; I will set down his words.

Rep. He passes over no less then Six Testimonies witkout a word to invalidate them; among the rest, pag. 37. this, If you use any other VV eapon then [the Light within] in this Spiritual VV ar, you cannot prevail against him, that is, the Devil, So I more them proved my Assertion.

Rejoyn. I therefore avoided considering every Tefimony he brought, first, because many of them were fo forraign that there could be no Pretence for bringing them. And next, that I might not be prolix, I thought it sufficient to examine three in six, and with good Conscience I can assure my Reader, I took, as I thought, those he built most upon: if he doubted of any he should not have brought them, I have answer'd the Law in the case.

For this now recited, tis as weak as Water to his Purpose, though a strong Truth in it self; For the Intentof the words could be no other then this, that the Armor of Light the Apostle exhorted the Church at Rome to put on, was sufficient to Encounter the Power of Darkness; and that such as would overcome, should not neglect or exchange that Armour for other. Weapons; thereby not in the least excluding other such Instruments as this spiritual Light might arm, or give Strength and Invigourate to our Help. And I am so far from doubting, that I sirmly believe, that God's Spirit, not only in times past, hath made this use of the holy Scriptures, to Instruction and Comfort; but doth even yet to them who read them in his kely Fear and Wisdom.

Reader, I am truly weary; not because I find my way disticult from the great Perspicuity and Reason that are on the Side of my Adversary; no, nothing less in this VV orld. But I know not which way to turn my self, but I meet, either with School-Boy Jeers, Insolett Language, Equivocations, or borrible Perversions: God is Record between J. Faldo and I, who of us two hath behav'd himself with most Ingenuity in encountering the strongest and sullest Arguments, and shown most Reason and Moderation in Consuting them; Two or Three Instances of his Failure in both

refeets, this Chapter presents thee with.

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Rep. The first thing VV. P. deals with, is a Passes of James Naylor's; "For those only are the Children of God, who are lead by the Pag. 37. "Spirit of God, to whom they who were led by the "Letter were ever Enemies. From whence saith Penn," He concludes, that we account it a very dangerous "thing to read the Scriptures. Now if this Passage hath "any relation to his Charge or Conclusion, no Man e-wer saw the like. He should have added, that was alwayes stark blind.

Rejoyn. Here he has given my Reflection upon his ill Application of the Passage, omitting both my Exposition and Argument; An Injustice I do affirm every Page of

his Book to be guilty of.

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VVhat I said to explain the Sentence, was this; "That there are Children of the Fleshily, Literal and "Historical Knowledge of the Scriptures and Religion, "who are Strangers to, and therefore Persecutors of the Children born of the Spirit; and that in all Ages "there hath been more or less of this among outward "Jews and Christians. And let J. Faldo deny this if the dare.

To all which and much more he fayes nothing; but to his blind Squib before-mention d, he adds this Wrest ing of the Passage, by me so clearly exposited.

Rep. It is a Sign his Judgment is very feeble, that wild not, or would not know, that it is dangerous to be edby the Letter, if they that were so led, were ever Esemies to the Children of God.

Rejoyn.

Rejoyn. What is this but to make us Enemies to the very Scriptures, who without any Distinction gives h Wretched a Meaning to words so far from bearing it whose true Sense was, as I observed already; to which I may add for further Explanation, thus, That those who have Confidence in the Letter, Erring from and Grieving the Holy Spirit, are not withstanding Enemies to the Children of God, who are led by the Spirit, ac. cording to the true Meaning of Scripture, which the meer Letter-Professor, as such, can never attain to: fo that the Danger lies here, to be led by the Letter, with out the true Meaning of the Letter, or rather by his own dark Apprehensions concerning the Mind of it, in the stead of it; As the Jews when they crucified Christ by the Law of God against Blasphemers. This is the genuin Sense of our Friend's words; For had they been writing the Sense in which John Faldo takes them, we had then as greatly detested them, as he has now wrong? them.

A second Passage is, in his sirst Book, pag. 109. his words these, Isaac Penington, who speaking of Knowledge gain'd by the Letter of the Scriptures, writes thus, "Making him wise and able in his Head, to oppose "Truth, and so bringing him into a State of Condem nation, Wrath and Misery beyond the Heathen, and making him harder to be wrought upon, by the Light and Power of Truth then the very Heathen. Up on which J. Faldo bestows this Comment; If reading the Scriptures, and getting Knowledge from them, put into a bad Condition beyond the Heathen, I scarce knowledge is more dangerous then reading the Scriptures.

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Reader, 'tis worth our while to fee, if I. Penington be as bad a Man as J. Faldo represents him; in order to which Iask, First, May a Man, that reads and pretends to value the Scriptures, form up an Understanding of them, and yet be absolutely mistaken, for want of the True Interpreter, the Spirit of Truth? I cannot think but J. Faldo himself will say, that such a thing may be: I am sure I believe so: for it hath often been so already, and F. Faldo's present Writings are an Unanswerable Instance for the Point. The next Question I would ask is this; Whether Such Persons so mistaken, are not very apt in Defence of their own Conceivings, to oppose the Truth it self? Methinks the whole Fewish Church, at the time of Christ's Visible Appearance in the World, in disputing against him, and decrying of his Religion, while they magnify'd the Scriptures, as the only great Doctors of them, should without further Labour answer that Question in the Affirmative. Next, Let me ask J. Faldo, If the high Conceit the lews had of their Knowledge in the Commands, Doctrines and Prophecies of Scripture (however Erroneous for want of the True Interpreter) did not render them more captious and obdurate then the Heathen themselves? If he can read the Scriptures of the New Testament, he may anfwer this Question to our Mind, and his own Shame. Lastly; Was not this State more dangerous, then that of the Gentiles? God himself long since resolv'd this Question, when he brought such heavy Judgments up, on the Jews, and turn'd the Stream of his Love to the Gentiles. It was not for nought those words were left upon record; He came to his own, and his own received him not: That is, He came to the Nation and People of all others God had felicited for his Service, to whom

he had been propitious beyond measure, whom here deem'd by wonderful Miracles, and bleffed with Holy Leaders, Just Judges, a Righteous Law, True and Faith ful Prophets; whose were the Covenants, and Scripturis; who were the Seed of Abraham, and of whom Christ came as concerning the Flesh; yet they received him not as God over all, bleffed forever, manifested in Flesh, in the Fulness of Time, for their Deliverance; but vehemently rejected him, under the Title of Beelzebub, Prince of Devils, By this time, I hope, Isaac Pening. ton's Passage is vindicated from the Malignity of our Adverfary's Comment, whose Perversion must needs be open and conspicuous to all that read him; First, in charging him, To have made this Reflection upon the Knowledge gained by the Letter of the Scriptures; which are none of I. P's words : Next, in concluding, that by I. P's Doctrine, nothing can well be more Dangerous then Reading the Scriptures (who alwayes was, and yet is, a great Respecter and Reader of them) making the Stress of I. P's Saying to lie in a Dislike and Contempt of the Scriptures absolutely, instead of their dark Interpretations upon, and Carnal Deductions from the Scriptures, which he only levell'd his Discourse against.

Thus have we been serv'd in every pretended Proof he has brought out of our Friends Writings, to prop and enforce his seeble and incredible Charges; For where we reprove Men's forming unto themselves Religion from the Letter of the Scriptures, according to their own Conceptions of it, and give a Check to their great Eagerness to comprehend the most weighty Mysteries therein expressed, and their continual Questioning Cavilling and Contending concerning them, whill

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they themselves are Ignorant of the very sirst Principles of Religion, being yet Strangers to Unseign'd Repentance stom Dead Works, and Fear towards the Living God, with Lond Voices and Clamorous Tongues they thus exclaim against us, after this Unruly as well as Unjust Manner, The Quakers Deny the Scriptures; The Quakers say they are not binding upon them; The Quakers say, it is Dangerous to read them; but I say in their Name, Blessed are they, who reading, truly understand them, and live according to them. I might here break off, but I intreat my Reader to pernife Two notable Testimonies given by University-Men, and such as were reputed Famous Thirty Years ago.

The first is out of Joshua Sprigg's Book, entituled, A Testimony to an Approaching Glory, pag. 96. "Christ "defires that his Disciples may be sanctified, not by "planting the Knowledge of the LITERAL Word in "their Minds, but by ingrafting the Nature of the "DIVINE Word in their Hearts. Again, in pag. 107, "Christ may offer himself long enough in the LET-"TER in the HISTORY of the Golpel, but if he "appear not in the SPIRIT, and fit in our Consciences "to quiet them, we shall never have any true Under-"flanding of the Word aright. And in page 79, & 80. \*Wemay see what is to be done by looking upon the "HISTORY of Christ; but till we find the same things "done in us in some measure in the MYSTERY, we can "find little Comfort \_\_\_ The whole HISTORY of "Christ will profit you nothing, nor all that you know, except you find EXPERIMENTALLY the same things, "done in you by the Spirit.

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The second is afforded us by Christopher Good, fi led, Bachellor of Divinity and Fellow of King's Colleder in Cambridge, in his Book, entituled, Refreshing Drops, &c. pag. 12. "There is no Knowledge of Christ. "nor of the Scripture, but by REVELATION; it "is that the Apostle prayes for, That God would ive a unto us the Spirit of Revelation. \_\_\_ Again, in pag 18. "It is neither Mofes, nor the Scriptures, nor Christ's Works, can settle our Hearts, unless the Father be "in them, &c. Also in pag. 89. "To go forth in Man's ec Power, in the Power of a Letter of the Scripture only, is not fafe. Yet again, pag. 87 upon Acts 17. "Here they hold Paul play in Reasoning and Dispueting; Paul holds up Christ out of the Scriptures, and the lews do dispute against Christ by the Scriptures; "And this is that that all the Learning of Man doth, Call his Knowledge in the Scripture doth but ferve him, er to oppose the Spirit. The greater Knowledge in the Scriptures, and the more Learning (if it be only of ce Man) the greater Opposition unto Christ, and unto the These Fews had LEARNING AND cc Spirit "KNOWLEDG IN THE SCRIPTURES MEER. "LY TO OPPOSE THE TRUTH, THE POW-ER AND LIFE OF THE SCRIPTURES. And lastly, that we may not be too prolis, we shall content our felves (in the over-looking many more) with this Passage, in his last Testimony, pag. 71. upon Esa. 25. "There are that have devoted themselves to the Law, "and the Letter of Scripture; There are others that "have their Life in the Creature; God will fhortly draw all Life unto himfelf, and all they that run after other Gods, Shall starve and famish They and their Gods. Thee

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These Passages, Reader, speak for themselves; and which is more, so much for us, that till J. Faldo and his Fellow-Separatists have publickly renounced them, and their Authors, we have great Cause to say, that such as themselves have hitherto reputed their Spiritual and Learn'd Ministers, do defend and rather out-word us in Testimony to the Truth: But before J. F. proceeds to any such Excommunication, let him remember that he cannot do it without Disturbance to the Grave, and Injury to the Memory of Joseph Carl, that Famous and Ancient Independent Pastor, who Licensed J. Spring's Book, Ann. 1647. and consequently entituled himself to the Dostrine therein exprest.

And for Christopher Goad's, not only J. Spring perform'd the Friendly Office of Publisher after his Decease, but himself was Pastor of a very eminent Congregation of Independents in his Life-time, Strange! that the Men of these dayes should not know the Principles of their Admir'd Fathers and Teachers, when they meet them; but that worthy Witness C. Goad, in his Conclusion of his last Testimony, pag. 74, & 77. gives a good Reason for it; He that hath Ears to hear, let him hear; he that hath not, it may be will cry, Whimsie, Fancy, and turning the Scripture into an Allegory—and whilst the Vail is over, Error, Heresie, Blastonemy.

I had thoughts of adding no further Testimony, but a most remarkable Passage of that Christian and Learned Martyr Dr. Barnes, Burnt for his Faith in King Henry the Eighth's dayes (after having been his Ambassador, and in high repute) pressed hard upon me; and I know not but his greater Distance from us then those before cited may carry more Authority, and obtain

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greater Favour with our Enemies, who will at least make shew of Reverence to his Autiquity and Martyrdom; his words are these.

"That Man's Will, Reason, Wisdom, Heart, Soul " or whatfoever thing is in Man (without the Spirit of "God) is but the Wildom of the Flesh; let him intend "his best, do all that lieth in him, with all his Might " and all his Power, and yet can it not pleafe God; for " it is but all Flesh .- Again, " It is the Spirit of Christ "that maketh him Christ's, and the Spirit of God gi weth witness to our Spirit, that we be the Childrend "God. Our Spirit giveth no witness to himself, the "he is Christ's; for then were the Spirit of God for " strate; wherefore, let our Spirit as well as he can fluid " his best, to apply himself to Goodness, or to the utterm of his Power, and yet it is but WISDOM OF THE \*FLESH, and HATH NO WITNESS OF GOD evea, it is but an ENEMY, and it must needs be a SIN, as St. Auftin faith, He that feedeth without m e feedeth against me.

Thus far D. Barnes, which is but a little of the gree deal that he writes, to the same purpose, against the Papists, about their Doctrine of Free-will. And in deed he cleaves the Hair, and hits the Mark above and Ancient Writers; for as he unanswerably argues in the very Smart Discourse, that Man's cleaving to his own Power brought him into transgression, and consequently could never redeem him out of it. So doth he apress the absolute Necessity of Man's having Recourse the Spirit of God in himself for Counsel and Assistance in order to understand and fulfil the Good-will of God which implyes, that all those who call it, opposing the Spirit to the Scripture, and vilifying the Knowledge

Scripture, to press the understanding of it, and witneffing the Truths therein declared of from the Revelation and Operation of the Eternal Spirit only, are upon the rankest strain of Free-will, that was ever yet broach'd among Men, and there we leave our bitter Enemy J. Faldo.

I am now come to a Passage more immediately concerning my self, which he thinks, touches me to the Quick; but I know not why, unless he measures me by himself, being a Man so quick to be touch'd, that at the soberest and solidst Answer, which I could give him, he doth so gaul and fret, that there is no coming near him, without being kick't and abus'd. His Carriage towards me in this Particular, amongst many Instances already

past, and yet to come, proves what I say.

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In a Book of mine, called, The Spirit of Truth Vindicated, &c. in Answer to a Socinian, who seem'd to deride the Quakers afferting a Necessity of having a Right Faith in God, and Knowledge of the Scriptures, from the Revelation and Operation of the Eternal Spirit, I used these words, 'But I assure them, they shall grope 'in the Dark, till they come into the daily Obedience of the Light, and there rest contented to know only as 'they Experience. At this he scoffed; What know God only as they experience? Can we experience his Omnipotency? That W. P. of all others (hould talk at this rate is most ridiculous. To which he brings me in thus answering, "Tis Unchristian in John Faldo to affert the 'right Knowledge of God, obtainable any other Way 'then by Experience. Here's my Reflection by way of Consequence, but where's my Argument? That he left behinda

behind, as being better able to jeer it, then confute it; fome fhort Account of it I will give. 'That it is the Light or Spirit of God, that by its illumination tion giveth the right Knowledge of God, that such 'Knowledge never goes without Experience. Again, The World without in its Make, Order, Perservation, Providences, his Powerful Work of Redemption within prove what I writ: But of this he takes no Now his Dis-ingenuity thus far is two-fold, First, his stretching the word Experience to all Cases; when the Scope and End of my words went no farther then every Man's particular Saving Knowledge of God, with respect to his Repentance, Conversion and Eternal Salvation. 21/4, He not only has taken no notice of my Argument, but has abused the Consequence, viz. That the Right or Saving Knowledge of Ged is not obtain. able but by Experience; after this manner.

Rep. Reader, you have his Character of afferting, that Reason, Faith, Scripture, yea, the Spirit of Godtoo (all which are not one and the same thing with Experience) are any Means by which to obtain the Right Knowledge of God.

Rejoyn. How like a Disputant or an honest Man he deals with me may be seen, First, In that no Man can have Experience without Reason, because Reason is that part of a Man, which is eminently concern'd in receiving that Experience, therefore not the Giver of it, nor yet it without Reason. Secondly, The Work of Faith is one great thing experienced. Thirdly, The Scripture is oftentimes an Instrument to that Experience. Lastly, The

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The Spirit of God is the efficient Cause or Worker of the Experience in the reasonable Soul. For must not He be very Blind or Malicious, that can suppose, I meant by the Knowledge of Experience, Such an one as God's Spirit brings not to, who have been all this while pleading for that Knowledge and Experience which the Spirit of God can only give, and abused with a Witness by F. Faldo for doing fo; but that he should suppole me to exclude Reason, from Men in their Experiences, which is to render them Brutes, and becarfe therefore unreasonable, to be fure most uncapable of Experience (unless Men may Experience without their Reasonable or Understanding Part ) is a Wrong that would have drawn a whole Chapter of Railing from him, had he been so ferv'd by a Quaker. And for Faith, how can a Man have it, and not know he hath it; and which way may he possibly know it and not experience it? As to the Scriptures, they may both be inftremental to Experience, and with respect to what they declare of, be also experienced.

Two places more, and we leave this Chapter, in which it will appear, that his Courage is as much upon the ebb, as his Envy was before upon the flote. In his former Book he was o unhappy in his Cause, as to let fall this Expression. That God above, and the Scripture without have taught us better things. The use I made of it in my Answer he takes a little notice of, I mean to recite, not consute it.

'Now what is the Teaching of the God above, faid I?

If it be in the Scriptures, it was impertment to fay any more, then that the Scriptures have taught them better things. But if he

My Answ. pag. 87.

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meant that God taught by his immediate Discoveries with and beside the Scriptures, then wherein do we differ?

To which I will faithfully set down his Reply, that if there be any Reason in it I may lose none of it in Transfeription.

Rep. W.P. thinks (now) he has me upon the hip; this Phrase he calls assisting to my own Consutation, If joyning the Teachings of God and the Scriptures alwayes together be Self-consutation, let me be ever so Consuted.

Rejoyn. This is both Evasion and False Doctrine. E. vasion in putting alway together in the Reply, which was not in the first Passage; and very much alters the Case, fince to say, the God above and the Scriptures without have taught us better things, and to fay, if joyn. ing the Teachings of God, and the Scriptures alwayes to gether, &c. are vaitly differing. For the first Saying or Passage is general, and leaves God at Liberty to speak befide, with, or above the Scriptures; but the Reply tyes God alwayes to the Scriptures; that he cannot speak otherwise then by them, nor the Scriptures be without him, which makes up the False Doctrine! charged upon him. But if he means that God speaks nothing contrary to his Mind declared in Scripture, and the Scriptures nothing contradictory to the Mind of God, I acquiesce; yet this Concession not only brings him up on the Hip, but upon the bare Ground too; for it confutes him without Controle, inasmuch as he grants, that the Eriptures without are not sufficient to teach without the Ged above, the very thing in Controversie almost from from the beginning betwixt us; fo that I return his own words upon himself, pag. 40. of his Reply. All this ado is to make the Scriptures nothing without immediate Inspiration; implying that we hold them to be profitable as God is pleased to discover unto us, and breath into our Hearts the true Meaning and Vertue of them, for our Instruction and Comfort; and what short of this doth John Faldo's Expression import, that makes the Teachings of the God above necessary to render the Scriptures truly profitable unto any: And what is this but to fay with us, that they are of no value (not in themselves, but) to us, unless the God above unfold them, and brings our Souls into a fense of those States and Truths they declare of. I leave my fober Reader to make his Judgment of this, and to proceed to the next Particular, which will end this Chapter. I will fet down his words.

Rep. He quarrels with my Mannagement of Ephes. 6. 16,17. thus, 'And a Shame it is that this 'Man should bring these places to prove that the Scriptures are Means whereby to resist Temptation. The Words are, Wherefore take unto you the whole Armour of God; And among the rest is reckoned the Sword of the Spirit, which is the Word of God. Why doth he not say, it is a Shome I produce any Scripture at all? which is like a Quaker throughly; but the Matter is, it a Shame to call the Scriptures the Word of God, or a spiritual Sword.

Rejoyn. No fuch Matter. The Shame was, that J. Faldo perverted and mif-apply'd Scripture; and the Shame still is, that he should so bungle and bogle in the

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the Bufiness, as of Two Pages to take Two Lines, that concern'd not either the Exposition or the Argument, and when he has done, fay nothing neither to it. Is this Man like to acquit him elf with Advantage against the vain Attempts of W. P. as he is pleas'd to call them? Reader, I have often complain'd, and yet shall have Cause enough of my Adversary's unfair Dealing, in not reporting the fortieth part of what I urge, and that he is fure to take not what is most, but least material to my Cause, and then bestows a Squib or two upon it, instead of taking my Strength, or giving a sage Reply; and that I complain not without Just Cause; be pleas'd to confider my former Answer with what he first writ to occasion it; by which his Honesty in reciting, and Reafon in replying may be most impartially judged of. Thus he, pag. 113. Above all take the Shield of Faith, which is able to quench, &c. and the Sword of the Spirit, which is the Word of God. Observe faith F. Faldo, Faith in the 16th verle is preferred above the Word of God in the 17th verse; therefore it is not Christ the Word, but the Scriptures the Word; for Faith is not above Christ. Sus Christ, who had less need of Scripture then any Ephef. of us all, refifted Satan's Temptation by Scrip 16.17. ture, It is written, it is written, Mat. 4. which I gave this following Answer; 'But neither will this do his Business, and a Shame it is that this Ma " should bring the e places to prove that the Scripture are Means whereby to resist Temptation (which Rebukt 'was the whole he recited) that concerned them not especially this in Hand, unless he would have Faitht be the Scriptures, or Word of God in his Sent which as it is abfurd, fo it will by him be deny'd, find he allows the Faith to be preferr'd before the Word God

God, therefore distinct from it, and consequently not the same with it. And should we grant to him, that Christ is not understood by the Word of God, but the Scriptures; yet observe the fatal Blow his Cause receives at his own Hand. Every true Christian hath 'Faith; that Faith is above the Scriptures, therefore every true Christian bath something in him above the Scriptures. Again, 'True Faith overcometh the World, and quenches the fiery Darts of Satan, confequently Temptations; therefore not fo properly the Scriptures, as true Faith, which is preferred above them, (by John Faldo himself) and which refifts Temptation, and overcomes the VV orld, is, &c. Once more, the Just they live by Faith, but Faith is above the Scripture, faith J. F. Therefore the Just live by that which is above the Scriptures, and confequently, the Scriptures 'are not the Rule of Faith, for how can any thing be 'ruled by that which is inferior to it? Thus much we get granting to him, that the Scriptures are the Word of God in the Text. Now, Reader, tell me, of this Argumentation what has he taken, what has he replyid to? Yet this man is deem'd worthy by the Profesfors of our Times, to act the Tertulius against the poor Quakers.

For those words, The Sword of the Spirit, which is the Word of God, I told him then, 'We rejected his Gloss; for the Spiritual Sword, as he sayes, Beza renders it, must be of the Narure of the rest of the Armour mention'd in that Chapter, that is, invisible and Spiritual, which the Bible or meer VV ritings we know are not. To which let me add; that I know no Reason why the Shield of Faith should be preferred before the Sword of the spirit,

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unless it be because that's in the Verse before this, if we consider them in an abstract Sense, or as they are in themfelves. For Above all, is not a preferring the Shield of Faith in Dignity before the Sword of the Spirit, respecting their own Nature and Quality, but with regard to the Creature. For, if Unbelief enters, how can the Loins be girt with Truth, the Breast arm'd with Righteonfness, the Feet shod with the Preparation of the Gospel of Peace, the Head covered with the Helmtt of Salvation, or the Enemy encounter'd with the Sword of the Spirit? So that respecting Man, not respecting the Dignity of the several parts of the Armour, Faith isabove all, or first necessary; for though God, Christ, the Holy Spirit, Eternal Salvation, be all, or either of them greater then Faith, as in themselves, yet without Faith no interest can be had in them. Wherefore our Adversary's Preference vanisheth, and his Consequence about the Scriptures being the VVord of God falls to the Ground ...

Concerning Christ's Answer to the Devil, It is written, it is written, I shall desire the Reader to observe in my Adversary's Reply, what of my Answer he transferibes, which I gave to the use he made of that Scripture; and what sort of Treatment he affords me. These

are his words.

Rep. Once more and I have done with this Chapter. But faid Christ to the Devil, It is written; VVhat then? Sayes W. P. Therefore must the Quakers needs deny the Scriptures to be any means to resist Temptation? pag. 90. You may fear the Man is craz'd, or was almost assess when he wrote this. I produced the Example

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of Christ to prove that the Scripture is a Means for resisting Temptation, he resisting so effectually with Its written, its written. But Penn would make you believe Intended it to prove, that the Quaker's deny the Scriptures to be such a Means. Can you think such a Man to be sinlest, yea, Infallible.

Rejoyn. His Froth and Reflection I am no otherwise concern'd at, then that it ill becomes a Pretender to Divinity. It is enough for me to shew, that he has willingly conceal'd nry Answer, and hath made a Reply as if he had taken in all that was fit to be consider'd; my Answer lay thus, 'But faid Christ to the Devil, It is written; VVhat then? Therefore must the Quakers needs deny the Scriptures to be any Means to resist Temp-'tation; (Here J.F. leaves me, but I go on) or rather 'are they not fuch Means, which I am fure no right Quaker ever deny'd. (Now Reader mark) Besides, it was reasonable that Christ should so answer (set that 'Power afide, which filled up those words, and chain'd Sa-'tan) because the Devil used Scripture to prevail upon him, as the place proves. However we deny not, but confess that where-ever God is pleased to speak by any place of Scripture to a Tempted Soul, it may very well be acknowledg'd to be a Means, by which 'God scatters such Doubts and Despondences, and gives Power over Temptations, and that it may often lo occur yet we would not have People fly to them, as what of themselves may be sufficient: but rather have Recourse to that Divine Faith, which the Scriptures tefifie is able to Quench the fiery Darts, and which J. F. himself has largely confest, is to be preferred above the Scriptures themselves.

Now I defire the Reader to confider, First, Thathe gave not the 10th part of my Answer in any respect 2ly, That what of it would have prevented his refle. Aing upon me, he wholy omitted. He feems di pleafed that I made such a Question upon his citing Christ's words to the Devil as this, therefore must the Quakers needs deny the Scriptures to be any Means to resist Tempta tion? telling Folks, They may fear I was craz'd or after when I wrote it; asking, If they think such a Man to be finlest or infallible? as thinking it improper to his Quotation, and yet would take no notice of these words, that were directed immediately to it, viz.it was (therefore) reasonable that Christ should so answer, because the Devil used Scripture to prevail upon him; the very Answer in his pretended Reply was wanting: VVith what Face then can our Adversary, over & above his other ill words, charge me with designing to render him impertinent, by making him endeavour to prove that the Quakers deny the Scriptures to be fuch a Means, by the Question I ask'd, as if I had wrong'd him, & that he never intended any fuch thing through the bent of the Chapter? And what can be clearer, then that he on purpose avoided the shock, and took notice only of that part of my Answer, which being torn from the rest, he thought fittest for him to play upon. But I fee no VV rong I did him in so asking what I did; for I am fure it was one End for which the Scripture was quoted by him; and the feers he bestows upon me and it, besides his wilful Neglect of the rest of my honest Return, and yet complain for want of it when he had done so, is a pittiful come off for a Man of his Pretence to Controversie.

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## CHAP. IX.

Not we, but our Adversary opposeth the Teachings of the Spirit to the Doctrines of the Scriptures. The Testimonies brought by him, cleared and delivered from his Application. Our Doctrine proved from Scripture and several Testimonies. His frequent and groß Perversions of our Words and Writings discovered and justly rebuked.

E are now got to his last Chapter relating to the Scriptures, in which he pretends to justiffe his Charge by further evidencing a Consistency between it and William Smith's Dostrine, which I utterly deny'd to have been William Smith's VV ords or Meaning. The Charge was, That the Quakers put the Spirit of God and the Scriptures in Opposition to each other; His Proof of the Charge lies in these words, Traditions of Men, Earthly Root, Darkness and Confusion, Apostacy, the Whore's Cup, the Mark of the Beast, Bastards brought forth of Flesh and Blood, &c. which sayes John Faldo, in his first Book, would amaze a Christian to read, what is contained in the two pages quoted of vilifying Reproach to the Scriptures: If this be not opposing the Spirit of Godto the Scriptures, the Devil himself must dispair of inventing words to express it by. Thus far John Faldo. And indeed I must confess, If all or any of these things were ever faid or publish'd by VVilliam Smith, there is great Cause for Amazement, and Abhorrence too. But what

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what said I to this? Truly enough; but that J. F. was careful to conceal, he brings in a small Limb of my Answer, and then scares it with hard words. Take notice of his Reply, to what he ventures to transferibe of my Answer.

Rep. Penn saith, VV. Smith reflected not in the least upon the Scriptures, nor those Doctrines Pag. 41. which were truly received thence. No such words can be produced by our Adversary. No Jesuit in the World did ever out-do VV.P. in Equivocations and Subterfuges. His stress lies on the words TRULY received thence.

Rejoyn. Suppose them to be my streß, what Subterfuge lies there? Are there not Doctrines falsly deduced through Men's Ignorance of the true Intendment of Scripture? And do not such, as considently think them to be truly received from Scripture, as if they really were so. But the Stress lies here with J. F. His Religion cannot bear a Scruting; and is as well nigh as shy of a Search as Mahometism it self. Though had John Faldo and the rest of his Gang continued where they were, the poor Quakers might have had an Inquisition with a VV inness at their Heels by this time. But he had a further Comment for us.

Rep. The Quakers allow no Doctrine to be truly received from the Scriptures, but such as is received himmediate Inspiration, and not from the Authority of the Virten VV ord.

Rejoyn. V Vhere's the Opposition now? Doth noth

fet the Authority of the Scriptures against the Inspiration of the Holy Ghost, at least exclude the holy Inspiration from any share in that Authority, and so do what he can to shuffle out the Spirit from being concerned in the Authority of the Scriptures; which is, if not the only, yet the greatest Proof of their Authorities, fince it is chiefly by the Testimony of the Spirit in our selves that we know them to have bin given forth by the Inspiration of the holy Ghost in others, as held both the Primitive Christians, our Famous Martyrs, and most Considerable Protestants. He speaks as if he affected Obscurity, and aim'd only at jumbling and intricating, instead of explaining the Matter. But had we put the Spirit in Opposition to the Letter, it is no more then what the Scripture hath done before us, as H. Bullenger, that notable Reformer observes upon Rom. 2. 29. 'The Spirit, faith he, is opposed to the Letter, as when Paul faith, The Circumcision of the Heart is the Circumcision that consisteth in Spirit, not in the Letter; And again, The Lord hath made us able Miinisters of the New Testament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth Life, 4 Dec. 8 Serm. A notable Application to our Purpose; but while we only so oppose them, as to give the Preference to the Holy Spirit, J. F. falls foul of us for a Pack of Enthusiasts, shutting out the Spirit, at least setting it aside to exalt the Letter. But what doth he mean by these Terms, Immediate Inspiration? for a Mediate Inspiration I never heard of. Sure I am, that Inspiration is God's own Breathing into the Soul, by which it hath Understanding given it, whether it be of things written, or not written; and how that can be done, and not immediately, I know not. If he will exchange



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change his impertinent Distinction of Mediate and Immediate for Ordinary and Extraordinary, we shall allow him more then we can upon the other; for by Ordinary Inspiration or Revelation I understand such daily and common Vision and Discovery to the Soul, as concerns it in its general Station, respecting God and Men, By Extraordinary, fuch as great Fore-Sights, or Divine Prospects, which give to fore-tell or prophesie things to come, er decide some signal Controversie, or very special Case of Difficulty: The first is what I speak of; and do affirm, that neither can the Scriptures be understood, our Souls fed and comforted, nor our Duties to God rightly perform'd without it : The last is a Case so peculiar, that all along it is plain, I never intended it. But if by Immediate Inspiration, respecting us, he understands, that from thence forwards we cast off all Scripture, as an antiquated, or insignificant piece of Bufine & (which are yet Words too Modest for his Malice to father upon us, as I shall anon make appear) then doth he wrong us and our Doctrine to an high Degree. And no matter what he thinks of me, or what Names he may please to call me (who is too far gone in his present splenetick Disease, to think any better of such as I am) I shall plainly fet down what was my Meaning by the Words he cavils at, viz. TRULY received thence, I hope, to their Satisfaction, who will be more dis-interested in their Judgment.

By Doctrines TRULY owned and received from Scripture, we mean such holy Truths, as God by his Spirit (inlightning our Understandings) hath given us a trne Discerning of to be such, and those are they which we put in Opposition to Men's Carnal Inter-

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pretations upon, and Imaginary Deductions from the Scriptures, and not that we clash the Spirit's Inspiration against the Scripture; for they harmonize, and bear reciprocal Testimonies to each other: And this God; that knows all Hearts, both knows to be our true Sense in the Matter controverted, and will one day abundantly prove to our Adversary's Eternal conviction. This, Ifear, J. Faldo will never swallow; and why? because it would choak him : Perhaps I must be a Jesuit, an Equivocator, and what else he pleaseth; but wherefore? because it strikes at his Honesty, indeed Dishonesty; for he had rather we were, what he fayes, we are, then receive a Contradiction by finding us otherwise, then he hath fo confidently represented us to be. So much dearer is Humor, Pride and Worldly Credit to him, then our being not fo mistaken as he thought for. Is this Man like to make Converts, that first maims my Answers, and then either pelts what he doth take with Dirt; or if one Sense worse then another may be had, that (usher'd in with a Rant, and wound up with a Quibble) must be given for an apt and irrefutable Reply: This hath hitherto been his Practice, and we now go upon both a Proof of it, and yet more evidently to clear the Truth.

In that little piece of my Answer he cropt off from the rest, (for after his wonted manner, he thought it not best for him to encounter it at large, but a snap and away) I told him, that he could produce no such Words, as, Traditions of Men, Earthly Root, Darkness, Consusion, Corruption, Deceitful, Whore's Cup, &c. as said of the Scriptures, out of W. Smith's Book, which was one part of my Stress, he was willing

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to shake off, but it will not so easily acquit him. Ob. ferve his Reply.

Rep. And whereas W.P. faith; 'No such Words can be produced; he intends no other, but that Smith doth not accuse himself in so many words of Blaspheming the Spirit of God in the Scriptures, and the Dostrines from thence received.

Rejoyn. His first Words belye me; nor can any Man be so sottish, as to believe I intended any such thing, as he would have his Reader believe; for that were no Answer to the Objection, but an arrant, yet fond Cheat and Illusion. My Meaning went with my Words, and my Words meant as I just now explaind them, the substance of which was in my Answer, though evaded by his Reply, and perhaps my Rejoynder will meet

with no better Ufage.

For his Phrase of Blaspheming the Spirit of God in the Scriptures, I will tell him, and that upon very good Authority, that he now playes the Canter with us, and that shamefully, The Spirit of God IN the Scriptures! a Scripture for that, I intreat him. You may see what a Doctor he is, you that believe in him, that thinks, he can class up the Spirit with his Bible. It seems thus sa John Faldo and Simon Magus agree; for the one thought be could buy it of Peter, and the other implies he may have it of his Book-seller. Indeed if I thought J. Faldo could believe what he sayes, I should be the tenderer of him; for Ignorance is to be pittied: But when he shall shu the Spirit of God out of Men, and shut him up in the Seripture, though it call Men the Temples or Tabernach.

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of God and his Spirit, whilst it never calls it self so, but Holy Writings, or a Declaration of things certainly believed, he is to be censur'd for his improper and ambiguous Terms, and the rather, because his Charity is so small to others in Cases more excusable, and that no Man acts the Dostor of the Sentences to others more snappishly and imperiously then him elf; however, I shall be so savourable as to take his Words in this Sense (else I know not which way he will turn himse f) viz. The Spirit of God speaking (when it pleaseth) by the Scriptures, which brings him and his Cause unavoidably over to us.

But let us see if J.F. can honestly fasten any of those fore-cited Epithetes upon W. Smith's Book; If he can, we will condemn the Book as heartily, as J.F. traduceth us in his. But if he shall be found to have wrong'd W.S. God that lives forever will avenge our Innocency upon him; which we desire may extend no further then to work him into true Repentance, and effectually tovindicate us in the Understandings of the Mis-infor-

med. His words are these.

Rep. But that all that Inventory of execrable Names W. Smith doth intend of the Scriptures, and the Holy Doctrines grounded on the pag. 41, 42. Authority of the written Word, take these Testimonies, fohn 1.9. 'He [that is John] beheld him, and his Glory, and selt his Power, and what his Power took 24 way, then he declared him as he knew him, and not from any Tradition or Writing before him; why then 'do teach for Doctrines Men's Traditions?——running into the Lines of what others have written; Morna Warch, pag. 6.

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Rejoyn. The Passages from whence the particular E.

pithetes are taken shall be consider'd anon.

This is one of those Testimonies he brings to prove he rightly cited and apply'd his former Testimonies out of the same Author; which had he intended in reallity, he should as well have inserted the one as the other; to help fuch as had not feen his other Book, into a true Judgment of this; but then may he fay, I should not make the best of my Case, which to do him no Wrong he studies more then the Truth, or any thing else, next to his making the worst of ours. And now, Reader, that this Proof is as lame as his former, and wholely as filent to his Wicked purposes; consider I entreat thee, the Drift of this Man, as his Discourse at large manifests. Two things he had in his Eye, First, to beat Péople off from the Doctrines and Traditions of Men, in the Sense Christ once spoke these words, to wit, not the Scriptures, but Men's humane Interpretations of them, with such Forms and Worships as they had invented in the Apostacy from the true Spirit of Christianus, as these words, by J.F. purposely omitted, notwith-Lending they lay between the two first Sentences, which therefore make an absolute Break, though he makes none, do undeniably evince, to wit, VVeighthin Truth all ye Priests and Professors, and ponder it in your Hearts; have you beheld Christ, and Jeen his Glory? Have you felt his Power to take away your sin? If year then why do ye teach for Doctrine Men's Traditions. A. gain, pag. 16. For they being from the Life that gave forth Scriptures, their Understandings are darkened, and they err, and know not the Scriptures nor the Power of God. Lastly, in the 14th page he hath these words,

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All the vain Worships and Customs, which People at this day are in, who yet abide in Forms and Traditions, are all come up since the dayes of the Apostles, and are after Men's Traditions, and not after Christ. And the Conception of all hath been in Man's Imagination, and hath been brought forth in his own Will and Wisdom.

By all which, Reader, it appears, that he diffinguisheth between Men's Traditions and God's Tradition. For first, how can he mean the Scriptures in the first Paffage (the middle of which our Adverfary fo wilfully dropt) when he implies, that from feeling the Power of Christ to take away Sin, Men would leave off Teaching for Doctrine the Traditions of Men; making them thereby finful, and a Sin to teach them, when F. Faldo confesses, that upon the Spirit's moving and giving us the understanding of Scripture we do allow the Doctrines therein deliver'd, to be rightly preach'd. In the second Passage, he undeniably distinguishes between the Scriptures rightly understood, and their Mistake of them to whom he wrote; Not knowing, fays he, the Scriptures, nor the Power of God, being darkned; which imports, that truly to know and teach according to the sense of Holy Scripture, is a quite differing thing from Teaching for Doctrine the Traditions of Men. is his third Passage less clear in the Point, pag. 14. fine he explains what he means by those offensive Words to J. Faldo's Ear, by Such Customs, Worships and Traditions as were not of Christ, and that took their rise since the time of the Apostles, and proceeded from the Imagination, Will and Wisdom of Man; therefore not the Writings of either Prophets or Apostles, that were before fuch Apostacy, and which were given forth as they were mov'd of the Holy Ghost.

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The second thing greatly in the Author's Eye, and with which his Spirit feems to be prest through the whole Book, is this; Men ought to teach and preach to others no further then they have a living Sense or Experience of what they fo teach or preach: that this was his Meaning, by those Words, Running into the Lines of what others, have written; hear the following Words in his Defence. How dare any of you, faith he, make mention of his Name, or speak of his Glory, or of his Power, feing you have not beheld him yet made manifest in your felves? Again thus, For John testified, that the giving forth of the Law was by Moses, but Grace and Truth came by Jesus Christ, John 1. 17. Mark, fays he, Grace and Truth were come unto John by Jesus Christ, and he had felt the Vertue of it, by which Moses's Admi-Gration was fulfilled in him. I fay, Reader, his whole scope was to inforce the Necessity of coming into the Enjoyments of the Holy Ancients, and an Experiencing of the Truth of those Doctrines they declar'd, before Men are fit to teach them unto others. And as this is the Tendency of his Words, fo does holy Scripture strongly warrant the fame; Particularly Feremiah, and the Apostle Paul to the Corinthians; in Jeremiah thus, He that hath my Word, let him speak my Word faithfully; What is the Chaff to the Wheat, faith the Lord? Is not my Wordlike a FIRE, saith the Lord, and like a HAM. MER, that breaketh the Rock in pieces? Therefore I am against the Prophets, saith the Lord, that steal my Word every one from his Neighbour, Chap. 23. Verf. 28,29,30. The Meaning of which notable place is plainly this Such as have God's Word to declare (which is known from all False Pretenders, who steal the Word from their their Neighbour, and then cry, he faith, as the 31th Verse expresseth, by the Resemblance it bears to Fire, a thing easily to be felt) let them faithfully speak it.

But those who steal and preach the Word or Testimony that came from the Lord by and through another, as if the Lord spake the same by them, unto whom the Lord never spoak it; such Prophets the Lord is against, which strikes f. Faldo dead, respecting his Pretence for Preaching, who abundantly proves it to be his Belies, that such are as Good Ministers as any, yea, the only Orthodox, and the other but a Pack of giddy-head-

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The next place is in the Apostle's 2d Epist. to the Corinthians. Chap. 10. Vers. 15, 16. Not boasting of things beyond our measure, that is, of other Men's Labours, but having Hope, that when your Faith is encreafed, that we shall be enlarged by you, coording to our Rule abundantly, to preach the Gospel in the Regions beyond you, and not to boast in another Man's Line of things made ready to our Hands. Of this fort of Boasters is John Faldo, who hath nothing for his Religion but the meer Bible, and but an usurpt Title to that. Reader; take notice, that all along J. F. hath made no Difference between the Truths the Scriptures truly declare of, and Man's dark and unregenerated Conceptions upon Scripture about Truth and Error. Thereby confounding that which in it felf is most clearly different, to the end he may bring all those Blows we give at Men's Traditions and Doctrines (which they pretend to be rightly deduced from Scripture, but in Reallity, are their own Imaginations) to bear hard upon the Scriptures. themselves, and those Doctrines and Traditions that are truly delivered by them; which is a wretched begging of the

which he would turn it, but his and their way of under flanding them, as if it were the same thing to decry the Scriptures, as to disclaim against J. F's salse Opi-

nions concerning them.

But he thinks he has quite done our Business, and sav'd himself from the Black Blemish of Forgery, by another Testimony produced to the same purpose, which is this. And reading in the Scriptures, that there were fome who met together, and exhorted one another, they observe and do as near as they can what they read of the Saints Pra-Etice, and so conceive a Birth in the same Womb, and bring it forth in the same Strength that others do, and in the Ground it differs not, W.S. pag. 22. But what of all this, J. Faldo? Can this Saying rife higher then a Reproof of those who are but in the Form of Godlineß, whom the Scriptutes exhort us to turn away from: But why was he fo difingenuous as to refuse us our Friends words at large, thereby making People believe, that the Imitation reprov'd by W. S. concerns the holy Life and Conversation of the Saints. For its not two Lines before, that he tells us expresly what fort of Pra-Rice he means, when he writes thus, And because they (Baptists) read of some that went into the Water, and were baptized, they do the same. In short, The Zeal of his Spirit runs against all Apish Religions, and those Persons, who take unto themselves the Name and Form, they are Strangers to the Nature and Power of, being not led by the Eternal Spirit to Worship God, but with an Unregenerate Mind and Ambitious Will, eagerly rush into those things for which they have neither Commission nor Quallification.

I could urge several Testimonies out of Authors that neither

neither liv'd nor dy'd in Fellowship with the Quakers, as a further Vindication of their Sense in this Particular; but Three shall suffice at this time.

The first is given us by fo. Canne, stilled by Parson Ball, (an Eminent and Early Presbyter) The Leader of the English Brownists or Independents at Amsterdam, more then 30 Years ago, viz. Labour to Experience the Power and Leading of the Spirit: It is very dangerous to rest in any thing that comes from the Creature, till you have the Witness of the Spirit, which is not slessly, heady or empty; but powerful, inward, and abides and settles the Soul. In thy Light shall we see Light, and no where etse, let them pretend never so high Attainments. A Knock to f. Faldo.

The fecond is a Paffage in W. Dell's Tryal of Spirits, writ, as I take it, while he was Master of Cains Colledge in Cambrige. 'They, fays he, who want Christ's Spirit, which is the Spirit of Prophecy, though they preach the 'EXACT LETTER of the Word, yet are FALSE PROPHETS, and not to be heard by the Sheep. one Reason among many for this Affertion, was this, 'Under the New Testament we are not to regard the Letter without the Spirit, but the Spirit as well as the Letter, 'yea, the Spirit more then the Letter. And therefore Paul faith, That Christ shall destroy Antichrist with the Spirit of his Mouth, and the Brightness of his Coming. 'He scarce (saith this Author) takes any notice of the Letter, but calls the true Preaching of the Gospel, the Spirit of Christ's Mouth, or the Ministration of the Spirit. His next Reason is this, 'They that preach only

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the outward Letter of the Word without the true Spiring they make all things outward in the Church, and so carry the People with whom they prevail, only to outward things, to an outward Word, to outward Worship, outward Ordinances, outward Church, outward Government, coc, whereas in the true Kingdom of Christ, all things are inward and spiritual; and all the true Religion of Christ is written in the Soul and Spirit of Man, and the Believer is the only Book, in which God himself writes his new Testament, pag. 19, 20.

The third Testimony is out of T. Collier's Works, p. 249. 'How can they teach others, who know not Truth themselves, as they say, but as they read it with out them? And so at the best, speak but other Men's Light. And if they mis-understand what other Men have written, then they speak Falshood instead of Truth.

Thus much in Countenance of W. Smith's Expression, from Three Men of great Note among our English

Separatifts.

But let us hear what Use J. Faldo makes of the Teflimony he brought, and which we have thus clear'd and confirm'd.

Rep. Then follows in this, and pag. 23. all that rabble pag. 42: of villifying Expressions of both their Practices and Authority, quoted by me in Quakerism No Christianity, p. 119.

Rejoyn. If this be true, W. Smith's Book shall yet be blam'd, as much as  $\mathcal{F}$ . F. will otherwise have abus'd him. I will set down his words faithfully, 'They, faid the

the, hope to be savid after this Life is ended by Christ, though they be Sinners, and so are set down in a Carnal Security, and rest at ease in the Formality, and are strangers to the Quickening Spirit, and the Faith that they have made is not held in a pure Conscience, but is conceived in the Heart that is Degenerated and Cor-

srupted.

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I Query of my Reader, if this was meant of the Scripture, upon whom J. F. makes W. S. beltow the word Corrupted? Again, 'And what was by the Saints given forth, and appears in VVritings without them, that their Life is in, and that they contend about, and all strive to fet up their own Conceivings, and teach for Doctrines Men's Traditions. Mark that Reader. He speaks not against the Scriptures, nor of them, but their Blindness in using them, and mind not the Measure of God in themselves; that is, Reader, God's Measure, or the Grace of God, which teacheth to deny those sins he told them a little before they liv'd in with But, fayes he, stretcht beyond it Carnal Security. 'in the Comprehension, and run into other Men's Lines and Labours. That is, They out-run their own Experiences, and intrude themselves into those things, which were beyond their own Growth, which W. S. rebukes them for, making it his Business to turn them to that Grace, which obeyed, teaches them not to velifie Scriptures, but brings them into the right Possession of them, and Title to them: which he make appear to be more to their Advantage, then to dispute and contend about them, whilft in Sinful Security, Formality, Estrangedness from the Quickening Spirit, Humane Faith, Impure Conscience, and in a Degenerated and Corrupted Heart; All which is in his 22th page, and give Light enough (to any Man, that

that has not, like J. F. put out his Eyes of Reafor and Candour) unto these following words, which can no more relate to the Holy Scriptures, then that Spirit from whom they came, to wit, ' They are all upon the Earth. 'ly Root, and in Darkness and Confusion in their Practice and Worship. Now, Reader, What does the Scripture practife, and whom, and how doth the Scripture worship; lif the word (they) relate to the Scriptures, and not those several ranks of Professors to whom he expresly dedicated his Book? Yet further, That from the Crown of the Head to the Sole of the Feet the Image (that is, the feveral Sects) hath no whole part in it, but is full of Putrefaction and Corrup. tion, and every Branch rotten and deceitful, and no 'good Fruit is found; for the bringing forth of all is from the Heart that is deceitful and corrupted, which lies faln and degenerated from God. What Man, Reader, that ever thought to have his Proofs examin'd, would have dar'd to apply in the Author's Name these terms to the Scripture, that so particularly and plainly relate to Man in his fallen State. But please to consider what better Authority he has for the rest, viz. 'And are all found "Wanderers in the Night of Apostacy, and in the Darkeness have taken the VVhore's Cup, and do drink it: And unto all those is the Cup of God's Indignation poured out, because they are Bastards, and not Sons. Upon which I query with J. F. who are the VV anderers? If the People; then the fore-going word, They, of which the word Wanderers must be the Relative, concern Professors; and then all those Terms beforemention'd belongs not to the Scripture, and confequently mis-apply'd by our Enemy. But if he says VV. S. meant the Scriptures; how could they be faid to wan.

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der, or drink the V-Vhore's Cup? And if the Whore's Cup be the Scriptures (as J. F. makes W. S. to mean) either the People drank up the Scriptures in the Apostacy, or the Scriptures drank up themselves.

Next, VVho are those Bastards, to whom the Cup of God's Indignation is pour'd fourth? Certainly they are Disobedient Children, and not as F. Faldo would have it, the Scriptures and holy Dostrines deduced thence.

Reader, Doubtless the Man is desperate, and to me he seems to have laid Violent hands upon himself to the destroying of his Reputation among Men, and his Soul in the Eye of God; since after all this Injury to our deceased Friend, he dares yet appear in so impudent a Strain, as this following Passage makes him guilty of. All this Penn KNEW to be true, when he dared to make such Hypocritical Appeals to Delude the World; Save the Quakers Credit, and Abuse me as a Forger.

The Righteous God judge between us, whether I writ otherwise then I knew, or he in affirming it, more then he knew. My Appeals were folemn, in the Grief of my Spirit, to see a Man arriv'd at that pitch of Falfnes, as to pervert and forge about Sacred Things, even while himself would pass for a Minister of them; and I can scarce think any Man so prejudic'd against us, as not to conclude with me, that his Aim in this untrue Passage (to fay no more) was to bear People down, as to the Honesty of his Quotation, by the mighty Vehemence and Confidence of his positive Charge against me, to have known, what in Reallity I never knew, and to have appeal'd hypocritically to God concerning our Innocency, who did it in the Humility and Sincerity of my Soul, because the Man had no other way lest him, to secure him-

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himself from the deserv'd Imputation of Forgery of wilful Perversion, scarce a remove from it. But that by which he would clear himself from it, sastens it inevitably upon him, and renders him one of the daringst and most harden'd Perverters I have ever yet met with in all my Life.

The next Testimony he brought to prove our Opposition of the Spirit to the Scriptures, and which he pretends to justifie against my Explanation, was this, Of this for are the False Prophets, who have their Preaching from Study, and other Men's Mouthes, charging me, that | treacherously left out, or from the Letter, and not from the Month of the Lord. But as I us'd no Treachery, neither omitted it in Delign, nor thought it Prejudicial to his Cause, fince my Answer, as himself hath trans-scrib'd it, shews, that I understood it to be the Letter of the Scripture, that was meant, from whence they stole their Preaching, and not that they received it from the Mouth of the Lord; fo in the end it will prove more my own Difadvantage to have omitted it, then any Bodies elfe. I shall fet down my Answer, as he has trans-scrib'd it, and his Reply, the equall it Way of Judging.
The natural Purport of the Words, faid I, can be

The natural Purport of the Words, said I, can be no more then this; That though the Things declar'd of in the Scriptures were the Word of the Lord to the holy Ancients and Feremiah, as God's Mouth (not this Mouth therefore) to the People Israel; yea, much of it (mark) the Mouth of the Lord to us also; yet for Men to say any part of it by rote, especially if they add (mark) their own Comments and Glosses, framed from study, OF any part of the Scripture, and say,

Lord, and not in the Same living Sense, nor upon the like Commission, every such one doth rob his Neighbour,

and steal his words.

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This is fo much of my Answer as he transferibes. which seems thus far ingenuous, that in three times a larger Answer he has not trans-scrib'd one third of this; perhaps he thought it not fo much for his turn. But before I fet down his Reply, I shall find two Faults with this recital; First, That he has (I will not fay treacheroufly, or that I knew he did design'dly mis-give my words, as he is frequently pleas'd to charge me) falfly fet down one part of my Answer; for in my Book it is, If they add their own Comments and Gloffes framed from study, TO any part of the Scripture, and he trans-scribes it, Framed from study O.F any part of the Scripture; as if the studying OF the Scripture, and adding Men's own Glosses TO the Scripture, were one and the same thing. All I shall say of it is his, 'Tis a fourty Mistake, and looks very suspitiously. The second is, That he has left out the most material part of my Answer; The Stress of which in brief lay here, Parrots imitate Men; But if such Creatures are 'not therefore to be reputed Reasonable, though the Sentence be rational in it felf, because it proceeds from meer Imitation, and not a Principle of Reason; neither is He a true Prophet, nor That the Word of the 'Lord, with respect to that Prophet, who has not receiv'd what he delivers from the immediate Word of God 'himself, but by Hear-say, or meer Imitation. But of all I now come to his Reply, this part he takes no notice. which I will faithfully fet down, and I hope, as clearly enervate. Reply

Rep. The Errors, Self-Contradictions and Absurdates of W.P. I shall express briefly. First, Pag. 43. what he faith they mean, I say they mean also, viz. The Scriptures are not the Mouth of God.

Rejoyn. The Mouth of God is a most uncouth Expression, for which he has not one Scripture, from Gonesis to the Revelation; nor do I see how he should, since it is unsound, if not Blasphemons; for, by calling them not A Mouth, but THE Mouth, it renders them the most constant, necessary and excellent Mouth, by which God, who is a Spirit, utters forth his Mind to his Children, thereby excluding the Word of God nigh in the Heart, and his Spirit in their Inward Parts. But to proceed;

What does he mean by Mouth, or how does he take it, Properly or Metaphorically? If the first, I deny it: If the last, I thus far concede, That the Scriptures, as other things may be in a sense so stilled, when God pleaseth livingly to speak by them, otherwise I chuse to express my self, as in my Answer, by him also

omitted.

The Eternal Word of God is the Mouth of God, and the true Prophets and Apostles in all Ages have been as the Mouth of the Word of God, declaring the Mind of it, either by Word of Mouth or Writing to the People, and the Scriptures are the Writings of those inspired Prophets and Apostles What more would be have?

Nay, there is not only no fuch Negative, as he charges upon us in my Answer; but I do expressly say, The Scriptures are not in a sense without a Mouth, and that

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for God too, being a Declaration of much of his VVIII and Works, though I cannot allow them to be the Mouth of God in the sense my Adversary throughout his whole Book tugs hard to get; for by that means we should with him shut up the Mouth of the Etermal Word, which is God's Living Oracle to the Souls of his People. But he proceeds.

Rep. VV.P. Saith, the things spoken of were the Word of the Lord. Then the Word of the Lord is or was more then one, a Contradiction to himself.

Rejoyn. Reader, take notice that there is no such thing as he pretends to reply to, in this part of my Answer he brings into his Book; It seems he has left it behind him, and I must go back to look for it. My words were these, 'The Scriptures then are to us soblieging, as the Thing they declare of was the Word of the Lord to several Ages, Temporary Commands

vVhich import no more then this, That the Word of the Lord declared the Mind of the Lord by the holy Prophets; And the Mind of the Lord is not distinct from the Word of the Lord, though the Declaration be different from the thing declard of. I cannot see any Contradiction in what I writ. Sure I am, I meant not by the thing they Declare of, the Declaration, either by VV ord of Mouth or VV riting, but the Wisdom, Will, Glory and Power of the Eternal Word, as they are Eternally One with and in the Word before so declared. He was a little too nimble in the Business; but if I should let him make the worst Construction he is able, it can rise no higher then this, I should mean

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by the VVord of the Lord, the living Command of the Lord in the Heart of his Prophets, afterwards declared by VVord of Mouth, or VVriting; For Word sometimes signifies Command, as thus, This is the Evord of the Lord, or this is the Command or Mind of the Lord, which are equivalent.

Rep. 3dly, That God bath a Mouth in a projer Sense.

Rejoyn. This is untruly charg'd upon me. My Adversary's Reason for this indirect Consequence was, my saying that Jeremiah was as God's Mouth (not his Mouth therefore) which to me is a good Reason why he ought to have inferred the quite contrary, since whis Mouth, signifying no more then something in him of a Mouth, and not His Mouth therefore, was on purpose brought in by me, to prevent that very Construction which my Adversary hath not withstanding his upon.

But to the next part of his Reply, which is still by way of Confequence, as he thinks from my Principle.

Rep. 4thly, What the Scriptures say, the Lord doll for say, unless he that utters them bath the like Commission from God, as sereiny.

Rejoyn. A meer Tale of J. Pildo's making. They are the V Vords of the Lord, let who will speak them or say them over. But they are not the words of Ga by or through that Person that is dead to them. An instead of hearing and receiving them from such he truders and False Pretenders, they ought to be shall be

back into their Faces, and they reproved for Falfe Prophets: VV hat haft thou to do to take my Name into thy Mouth, faith God, that hateft to be reformed ? And how is he reform'd that is not renew'd into that Life, Power and VVifdom, that Man was indu'd with, before hecame to be through Transgression deform'd. The Drift of our Adversary is to prop and maintain a Company of dry, fenfless and unregenerate Talkers for Worldly Maintenance. They are of their Race who taught for Hire and divined for Money, the Chemarims, or Black-Coats of old times. The plain English of all F's Jeers and Railings against us, is this, VVe deny him to be a Minister of the Gospel, who preaches or traches what he has not experienced of God's VVork in his own Heart, viz. who preaches of David's Lansuffinos, and never was in them; of the Terrors the. Apostles knew, and never felt them; In fine, the whole Exercise that attends the Soul of Man from the beginning of his Repentance, to the Compleating of his Saloution, and never have experimentally trod that Path, and pass'd thorough those divers States. He is an ill Guide that never went the VVay himself; and an unskilful Physician, who is ignorant both of the Disease and Cure. His 5th Confequence is this.

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Rep. That all that call them by that Name, and tens der them to others, are Thieves and Robbers.

Rejoyn. This is a piece of Gibberith I do not understand. VVhen did we call any Thieves or Robbers, for a Name given to the Scriptures, if them he mean? On what part of my Answer can he fasten these words?

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"Tis true, I faid then, and I fay again, They are all Thieves and Robbers, that fieal other Men's Experiences, and then preach them for Advantage; For they that stole of old were such as spoke other Men's VVords, without their Sense. And as the False Prophet stole the True Prophets VVords, which was one of their Marks; fo the True Prophets did not speak in Immitation of one another; but as the VVord of the Lord came upon their Spirits, fo they declar'd it, which is prov'd thus: First, If it had been the VVords or VVritings of the true Prophets themselves, then it could not have been faid, Let the Prophet that hash a Dream, tell a Dream; and be that hath My VVord, sheak My VVord faithfully, fince most, if not every one of them had the VVords, or VVritings of the true Prophets by them. So that after J. F's Conceit, every one of them might have spoken it, and then too when it best pleas d him; which being utterly inconsistent with the very VV ords and Nature of the Text. I conclude, It was an Invisible, Immidiate and Spiritual VV ord the true Prophets spoak by, as they were moved ofit. 2dty, It was a Fire and Hammer, and that the Scriptures were not 3dly, It came at certain times to them who had so much of the Scripture as was then extant always by them; therefore not the Scripture, but an I'midiate VVord. 4thly, Otherwife there had been no more Scripture upon Inspiration, but a continual discanting upon those they had; therefore still en Immediate VV ord, and not the VV ords and VV ritings of others. Lastly, If the Difference then be-tween a true and a fall e Prophet, was the diclaring faith-fully the Word of the Lord, when, and as they felt the

Operation and Motion of it in themselves, and aborrowing, or rather Stealing those words, and so without either the Operation or Motion of the same Eternal Word, which was before the coming of Christ; much more then ought the time Prophets in thefe Evangelical Times (to whom were promised a more large Effusion of the Holy Spirit) to wait for the Operation and Motion of God's Eternal Power, Word or Spirit of Life, in order to instruct others. And more reason have we to repute them False Prophets, that in these days of greater Light, should prop up themselves, as God's Ministers with the old Cheat of Stealing their Neighbours VVord. Certainly they are less sufferable now, then at that time; And if that Dispensation renounce them, this lought much more. But J. F. thinks he faith fomething when he flings this Consequence upon me as ridiculous.

Rep. That Jeremy and the Prophets are our Neighbours, though dead Two or Three Thousand years since.

Rejoyn. I never said they were John Faldo's Neighbours, nor does he deserve so good Company, though he needs it. But let it suffice, that J. F. steals as bad as Jeremiah's Neighbours did; And thus far more boldly and notoriously, in that they perhaps got the true Prophets Words so soon, that some might not know who had them first; whereas J. F. runs back Two or Three Thousand Years a pilfering for his Hackny-Sermons out of them, which are so well known to be other Men's Lines and Labours. Methinks People should not suffer themselves to be so miserably guld, nor lie at the Expence of maintaining a Priest to tell his Tales,

who may buy each of them a Bible containing the Writings of the Holy Prophets and Apostles for Five Shillings, more to their Edification, fince their Ministers, or Masters rather, deny Inspiration, and consequently all inward certainty to their own Conceptions and Gloffes, hugging Fallibility as a nice fary Ar. sicle, and flinging it more then once in our Teeth, as arrogant Herefie to fay, VVe are Certain of what we teach. Truly my Soul magnifics the Lord, and I rejoyce in God my Saviour, that he has dif-vail'd this Mystery of Iniquity, and dif-spoil'd that Painted Jezabel and splend dVV hore of Babylon, who hath long fate upon the many Waters, and hath discover'd her Merchants, her Wares, her Wittherafts, whereby her Abomination ons are known, and her darkest Stratagems and deepelt Subtilties found out, Its not her faying, She's a Bride, a Church, por her Merchants and People, that they are Ministers and Christians, that will serve their turn; for their Conception is known, their Original, their Number, their Power, their Devices and utmost Extent, and they are all found to be out of the Redeeming Power, Life and Spirit of the Lamb. And for this Caule am I engag'd on Earth, and the Reproaches that at tends me on that Account are unutterably more grateful to me then the gaudiest Titles and sweetest Entertainments this Temporal World can bestow. God, against the Devil; his Power and Spirit against Satan's the Spiritual against the Formal Man, and the real Life of Jesus, and Heavenly Experience of his Salvation within, whereby the Doctrine of the Gospel is accomplished in Men, against all Transformation into Likenesses, and but meer verbal Immitations and Out. ides of Religion; Forevery Plant that the Heavenly FA

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Father hath not planted, will he root up in this the Day of his Power, in which the Lord will make his People a willing People, and that not by indulging, but rebuking, and taking Men off from their own Willing and Running: For the Lord has decreed to over-throw the Banks, which the False Prophets of the Nations have caftup, in the Night of Darkness, whereby all Refreshment has been damm'd up from them, and the Nations have been like a parched Heath and desolate Wilderness, that his Life, Power, and Spirit may flow over every Kindred, Nation and People under the whole Heaven; and they shall be all taught of God, and in Rightcousness will be establish them, and there shall be one Sheep-fold and one Shepherd; and the Idol Shepherds, who have no Vision, neither have any Bread of Life wherewith to feed the Flock, God will utterly featter and make an end of, and his Name shall be Famous and Renowned through all Generations,

But Reader, my Adversary is not yet willing to leave me, he proceeds to tell us, That the Quakers charge him, and such others with the Sin of Idolatry, to believe and live according to the Instructions and holy Examples expressed in and by the Scriptures, except they have them by Immediate Inspiration; And though the Substance of it hath been already consider d by me, yet I shall not grudge my Pains, if the Reader will bestow his perusal, and perhaps he may find something not unserviceable to the further Clearing of our Sense, and Detertion of our Adversary's Distingenuity; He writes thus in his Reply.

4 Rep

Rep. I produced among others two Testimonus which W. P. tak's notice of; My first is out Babylon, the Mother of Harlots, and the Abominan on of all Uncleanness.

Rej. I need fay the less to this, because I have so clearly and lately defended W.S. in that Book and Page from any fuch wretched Meanings and Applications, which J.F. has employ'd his Wits to rack his Words to. Only Reader, observe his Fallacy; that he sets not down what Examples and what Instructions, but confounds Moral with Ceremonial Precepts, on purpose to make us at one Blow cut off all Regard to Scripture indiffe-

But F. F. Is not that Baby. lon, or the Antichristian Church, which has the Shew and Outfide, but not the Life and Power of Godlines: May not Antichrift adorn himself with the Literal Profession of the Cospel? Certainly all Protestants have accorded to this I am fure I. Sprig, C. Goad, W. Dell, I. Saltmarsh, T. Collier, yea, F. Fox, B. lewel, I. Renolds, D. Willet, R. Abbot, and a nameless worthy Author about Qu. Elizabeth's time, in his Voice out of the Wilderness, &c. allow of

W. Smith's Doctrine, viz. That the meerly Literal, Formal w Fleshly-wise Church, not regenerated into the Image and li of the Son of God is Babylan; and some of them are mosto

press in the Matter, which I omit for haste.

the most express Texts of holy Scripture, and the plainest Assertions of the

pure

rently. Next, mark his

Antichristianism, in that

he maketh the Mind of

God, and Doctrines and

Lives of the holy Anciept

in Scriptures, capable of

being understood and fol-

low'd without the Infrira-

tion of God's holy Spirit,

thereby giving the Lyco

purest Fathers, most samous Reformers and contant Martyrs. I will say no more to this, then that our Adversary him elf, hath in the same page cited so much of W. S. as declares his Perversion of the other part of his Book, viz. And are all out of the Life and Power of God; that is, Those that say, they have God to their Father, speak high things of Holy Scripture, and bedeck themselves with the Passages thereof, and notwithstanding are out of the Life and Power of God, are not true Jews or Christians; but are of the Synagogue of Satan, the Abomination of all Uncleanness, and which help to make up Babylon, the Mother of Harlots.

For the other Proof he brought, which indeed was his first, though in his Reply he tolls us, it was his last; he was affraid to meddle with it, and there was great Reason for it; For he knew not which way to handle it, but would bite his Fingers. I will set it down with my Answer contracted, that I may help the Reader to another Instance, by which he may take his just Measures of the Man in hand, respecting his sort of Fair Dealing, or Strength of Argument.

W. Dewsbury he cites thus in his Discovery of Man's Return, pag. 21. 'All People may search the Scriptures, and see how you have been deceived by your Teachers, who have caused you to seek your lost God in Carnal and Dead Observations, WHICH THEY HAVE NOT ANY SCRIP-

TURE FOR.

Now, Reader, was not this an extraordinary Passage to prove J. Faldo's Charge, viz. That it was Idolatry to act according to Scripture, &c. which is given by our Friend

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Friend as a Reason why People ought not to follow their Blind Teachers: But be pleased to read my De.

fence, as I then writ it.

W. Dewsbury is so far from making it Idelatry to slive up to the Scriptures, that he condemns the seeking for the True God where he was not to be found, which, saith he, they have no Scripture for; As much as to say, that such seek after God, not according to Scriptures: And therefore are both Deceivers and Deceived. Unto which J. F. reply'd nothing, unless it be that he had nothing to Reply, except an Acknowledgment, which he thought would not make for his present fort of Credit.

He winds up this Chapter with a Justification of his Comparison of our Dostrine about the Scriptures with that of Fesuits and Papists. I will set him down at large.

Rep. Concerning my Parallel between the Jesuits and the Papists in the venomn Spit against the Scriptures, W. P. hath thus little to say, pag. 101. It is Ridiculous, and every way unworthy our notice, a meer begging of the Question; We can never allow of the Comparison. But why all this Contempt?

Rejoyn. Contempt pinches his proud Stomach. But Gurteous Reader, ask f. F. why he left out the Words immediately proceeding, viz. He has been so Cuming or Unjust rather, as to quote their Authors and not ours; and some Passages we justly doubt. What base Juggling is this with his Reader, and Abust

of his Adversary. It concern'd him more to be just in this then to ask, Why all this Concempt? And had he not had he Honesty then Stomach, we might have expected that Justice, the want of which brings greater Contempt upon him, then my sober Resection upon such unfair Dealing.

But he proceeds to cite these words as the whole Reason, why we disallow the Comparison, 'Since the Papist's place the Rule and Judgship in a Pope, and General Council, and the Quakers in the Eternal, Unterable, Holy Spirit of God. To which he replies

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Rep. The first is as I said; the second is Blasphemously False; for the Quakers call their Light with in the Spirit of God, which I have sufficiently proved to be a BLASPHEMER of the Spirit of God, a SORDID SINFUL, CORRUPT and RIDICULOUS THING.

Rejoyn. What he means by his first, I know not, unless that he said true of the Papists. And if any of them have writ or spoak unworthily of the Scriptures, we utterly detect their Actions. For his second, I consess, I am greatly at a stand, I have travell'd several Nations, convers'd with Men of most Ways of Religion, read a great many Books for my time; but never yet did I meet with such an Insolent, Blasshemous and Scornful Expression, as this I now transcribed word for word out of his Reply. Tis true, there was an Old Peevish Priest in Ireland, who to get a little

little Money (as clearly appear'd) writ an Envious

T. Ienner, a Presbyter-Independent Priest of Ireland, writ a Book against us for Gain; for he went from House to House of many fufficient, and fome great Men, to present them; some gave him a Crown, some two Crowns, fome a Piece: Among others, he had the Confidence and Avarice to give one en the Lord Lt. of that Kingdom; His Secretary carryed it to him , he turning it over observed many black Charges, of foulest and most pernicious Errors to Religion and Civil Government: The Parson still flayed; The Secr. thought he had favored him fufficiently: but not understanding the Priests Aim, that is, Lucre (the Old Priests Sin) was prest to tell his Lord, that he waited for his Excellencies Answer. The Secretary was fo civil as to an-

Book against us, in which he called the Light within an Ignis Fatuus, a Dim Light, &c. who lived long enough to vex himfelf to Death with our Answer, as we are credibly inform. ed, not long furviving is Arrival, and general Ac. ceptance of most forts of People in those Parts; But never yet have I heard or read of fuch hard Namis from the worst of our Ad. versaries; For Tho. Huly himself in his Dialogues against us, acknowledge that the Light within check eth for many Evils, and excites to many good things

fwer his Defire; But when the Lord Lt. understood his Drift, he returned the Book to the Parson, with this Account, That he was forry to hear that the Quakers held such ill Principles; but the Tares and the Wheat must grow together till the Day of ludy ment. So the Parson was corrected for his Baseness, and dila

pointed of the great Bone he crept thither for.

It were too large to go over the Praises given it by the best Jews, Gentiles and Christiani, Leg. alledg. Philo the Few calls it an Immortal Precept. alex. Plotin, a Gentile, layes it is the Root of 10

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Life of the Souls: That this Divine Principle in Man makes a true and good Man. Clemens Alexandrinus 2 Christian-Father, speaks of it thus, The Light will bine out of Darkneß, therefore it shines ad Gent. In the hidden part of Mankind in the Heart. Strom. Again, Man cannot be void of Divine Knowledge, who naturally, or as he cometh into the World, partaketh of Divine Inspiration, &c. Thus Munster, Vetablus, Clarius, Castellio, Drussus, and Codurem upon this Passage in Job, And upon whom doth not his Light arise? acknowledge both its Universalling and Sufficiency too, where obey'd.

I could produce a Multitude of approved Protefiants, without being beholding to one Papist (whatever J. F. says of us) in Commendation of the Universal Light within; but will conclude with J. Caryl,
one of the most ancient and eminent Palfors of the Independent W. ay, in his Exposition on Job, and J. Omen,
that great Doctor of Independency, in his Latin Exercutations, formerly writ against the Quakers, under the
Name of Phanaticks, a Term since bestowed and
improved, by he knows who, upon such as need no
pointing at.

J. Caryl on Job 32. 8. says, that Wisdom and Knowledge in the Things of God, come from the Inspiration, or In-shining of the Light or Spirit from above. And on Chap. 24. 13. That Light there mentioned shined in Wicked Men's Hearts, as well as Good, of to that purpose; And that it is not a Natural or Proper Light, as the Sun in the Firmament, but such as reproved them for their Iniquity, and comes from shove, or c.

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J. O. abundantly confesseth to the Morallity and Universallity of the Light, calling it also a Supernam. val and Spiritual as well as Moral Light, as he fre quently phrases it. Good Use of which hath been made by our Christian and Learned Friend Samul Fisher, in Answer to Him, Rich, Baxter, J. Tombs, and T. Danfon, unto which they have never aftemp ted any the least Reply that we hear of though it greatly concerns their Cause and Credit to do something in it. For my own part, I shall say no more to J. Faldis Refutation then that he calls the Light within us (by which it hath pleafed God to redeem us from our Van Convertation) against the Judgment of many Good and Learned Men in feveral Ages, A BLASPHE MER OF THE SPIRIT OF GOD, A SORDID, SINFUL, CORRUPT AND RIDICULOUS THING; for which Godie buke him.

But there yet remains a notable Testimony of our Priends to be consider'd, which J. F. produceth, to prove our great Affinity with the Papists.

Rep. 'If any pretend to be of us, and in Cale of Controversie will not admit to be tryed by the Church of Christ Jesus, nor submit to the Judgment given by the Spirit in the Elders and Members of the Church, but kick against it, such we testifie ought to be rejected as Heathers.

Rejoyn Nothing but Rank Ranterism can call this

Popery in such Diffgrace, or reject it as unfound, as I

will make appear.

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The Church of Christ, indued with his Spirit hath a Judgment; This Christ allows her, and that every Individual ought to rest satisfied in it, in Case of Disserence; therefore said Christ, Tell the Church, and if herefuse to hear the Church, then let him be as an Heathen and Publican. The Saints shall judge the World; and much more by their Judgment determine, or reconcile things among themselves.

No Caution or Resolution could be more soundly and scripturally laid down; First, It is the Church of Christ that judges. Secondly, It must be the Judgment of the Church by the Holy Spirit, or rather the Holy Spirit in the Church, not consisting of Elders only, but Elders and Members, which make the whole Church. Lightly, The Persons rejected are such as first kick or spuring a sainst the Admonitions of the Church of Christ V Vhat Man not bereaved of his Senses, or as Irreligious as a Ranter, can so scornfully upbraid us with this Serious, Christian and Necessary Discipline? Yes, J. Faldo (who pretends both to his Wits and Religion) dares offer something against it.

Rep. Oh the Charity of the Quakers Leaders! All Pag. 48. that will not submit to their little Juncto, are with them numbred with Heathens and Infidels. Here the poor Quakers may see the Image of the Beast among themselves.

Rejoyn. It were well if J. Faldo would show more Charity in pretending to rebuke us for the want of it;
But

But will he allow of those Aggravations the Episcopas

See Dr. Bilfons and the Heads and Doctors of Oxford again? the Brownists—Gifford against H. Barrow, R. Bernard against Brownifm, answered by I. Robinfon.; and — Ball against I. Cann, &c.

tians and Presbyteriums made upon, and against the sirst Brownists about Gathered Churches? Did not they draw as large Conclusions? And had they not as much Ground for doing it, as our Passage can give to J.F. since

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they deny'd in most harsh Terms The Church of Eng. land to be the Church of Christ? The same did the People call'd Anabaptists both of the Church of England and National Presbytery. But why our little Juncto, otherwise call'd the Spirit of G. Fox, and his Ministry, or Representative Body? Is not this cast out on purpose to infinuate, as if G.F. with other publick Travellers in the Service of the Church, were Lordly or Domineering, as J. Faldo a little further calls it, who rare ly meddle with those things, leaving every Meeting. to their own Power? But what Occasion had he for this Reflection of our Friends Paper, even as by himfelf given us? Doth it not mention the whole Church, and afterwards explain who that Church is, by those two Words, Elders and Members; for fuch is the Practice of J. F. in his pretended Discovery of us

Nor is there any Reason, why J.F. should so much stomach the Word Heathen, since he thinks it a Priviledge to be so to us, at least to call us so: Besides, we own every such one to have a Saving Light, which he denys to us, therefore less Charitable, nay Unjust to the Light; for he esteems us only sit Company for the worst Sort of Heathers, such as Julian and Lucian;

Infeers we must be viler then Heathens and Mahomerans with J. F. witness his first Book : But we ought not by any means to repute fuch as he is, that denves as and our Principles with Abhorrence, as to us, either Heathen or Infidel; What shall we call him then? But hath the Man forgot that the drift of his Book is to Unchristian us? That the Title of it is Quakerism no Christianity? and that the Cry of his Affociates for these 20. Years has been Heathenism, Gentiles, Moral, but not Christian Men, and therefore have excommunicated, beaten, imprisoned, and that to Death, and yet by no means must wedeny these Folks to be true Christiansithat have fo long proved them felves to be none: Though this might suffice, that such as that Paper concerned thought us Christ's Church, therefore just to them whatever it may be to others for whom it was not intended. A man may abuse the highest Truths, taking to himself the Liberty he doth, to pervert our Words and Sayings: His two Books in God's Day will prove to his great shame and Condemnation this one Charge, that I have often in other words upon occasion faid concerting him, viz. 7 Faldo's Charges against the Quakers are not their Principles, but his own Confequences falfely drawn from them.

To conclude, If fuch Inoffensive, nay Christian and necessary Resolves for the right Disciplining the Church of Christ in the Wayes of Peace and Righteousnels, cannot escape J. Faldo's Cruel Hands, instead of rendring us Papists, I shall not wonder if from a Non-Conforming Priest he turns a Spanish Inquisitor, or any thing else that can be worse: but it is pitty he should leave us, and not see his face before he goes. I will acquaint him therefore (if yet a stranger) with an Excom-

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munication drawn up and pronounc'd by an Independant of great note, being in the Parliament's time Master of Pembrook Hall in Cambridge and Pastor of a Church in London.

# Sydach Sympson's Excommunication of Cap. Robert Norwood.

"Ido in the Name of the Lord Jesus and his People" declare Mr. Norwood one that hath life

Rob. Nor. his Anf. to Syd. Sym. Excomm. Pag. 8.

" ed up his Tongue and Heart against the Lord Jesus Christ, and God the Father

"one that from hence forward we haven"
more to do withall till he repent, but

"not be quiet for the Thoughts of his Sin, but that his Bed may be filled with Tears. Feharge all you both of the Church, and all other that are Christians, that

"you should look upon him as one that God would have thus severely used, until that he \* buckle under his

An odd a unfound Phrafe. "Sin, and then our Souls shall rejoyce. In "the Name of our Lord Jesus Christ wed" liver him unto Satan for the Destructions

" the Flesh; that his Soul may be saved.

To prove this Authority by Example, he produced this piece of Antiquity, however ill it befits an Ind-pendent Church-Man.

"The Church of Pallemnis as Semetius reports, es communicates Andronicus in these Words: Les M. Man account Andronicus a Christian, but look up

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"him as one whom God execrates; have no Company with

thim but what is necessary.

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This Reader is the Moderation and Charity of fisch as J. Faldo accounts both a true Minister and a Christian Society; much of this have we found at the hands of the same Sort of Separatists. But first observe (according as J. F. would have us understand it by his Censure of us in a Case less obnoxious) the absolute Authority personally assumed, and how much S. S. afted the Pope (in J. F's Language) or arbitrary Prelate in this matter, that had been an earnest Decryer of the same Spirit in a more national Clergy. 2ly, It is worth our Notice, that the matter First charged was, s(pretended) Untruth, relating to civil Commerce, from which he cleared himself to his Adversaries publick Confulion: But this was but the Preface, the Business is behind; for he denyed the Locallity of Heaven and Hell, that is, void of outward Place, as looking upon them, to have a more spiritual Signification, and that the other was too carnal, indeed Mahometan; and that he believed the Soul to have been breathed from God, thereby affigning to it fomething more of Divinity than the usual Opinion doth. For this and no more (as the Pamphlet informs me, which recites the Reasons of the. Excommunication) do they excommunicate him; yet to colour the Business the better, like as J.F. does with us, S. S, expells him their Society, for denying a Heaven and Hell at all, and as rendring the Soul God himself; crying out, Satamical Devices, Atheism and Blasphemy There is one Paffage this Captain took notice of, not unfit to be observed by us, with Respect to the Use F.F. makes of our Paper. S. S. in his Proem or Introduction to his Excommunication used among other these Words, M 2

That though Men may withdraw themselves from the People of God, they cannot from the Ordinances of God, meaning, as I suppose, that his pastoral Power could or should reach beyond Constantinople or a surther Place, to excommunicate, Anathema, Meranatha an Offender, &c. But to this the Person so dealt with, answers, and for ought I know more justifiably then J. F. can pretend to do to us (for we allow no such personal and pastoral Dignity and prerogative Power to any Man, nor do we use any such Forms of Excommunication) siyes he, Have I therefore withdrawn my self from the People of God, because I have withdrawn from you, ARE NONE THE PEOPLE OF GOD BUT YOUR SELVES? What are all those you are withdrawn from, ALL DAM NED?

This is such an Argumentum ad hominem, as I am of the Mind ought to trouble J.F. if the least Grain of Mode ty be in him, what he chargeth upon us is out-done by themselves, and the Aggravations he would render us odious by, are made the natural Consequences of

the rown Excommunications.

I will conclude this with telling my Reader, that for no other Cause then what is exprest, namely Opinion (and that not very offensive) this Person once accounted greatly of among them, being a Member of their high Court of Justice, was first traduced, then excomminicated, after this, complained of to the Powers, by them, therefore deprived of his civil Employ; and though they were his Debtors, both for Money lent, and his Services done them (if we may credit his printed Narrative) the Priesthood so prevailed, that the Lord Mayor Andrews sent a Warrant for him, had him brought rudely and violently to the Sessions at the Old Bayly

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Bayly, and there placed among Thieves and Murde-

gers, in Order to his Tryal for Blasphemy.

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These were the meek and hearty Pretenders to, and Fighters for Liberty of Conscience, that when they had the Power in their Hand, proved abundantly they intended it only for themselves; not unlike to their great Geneva Doctor, that made Servetus keep Company with his Books, or rather had him burnt by them (as If it had been to fave Wood) for Exceeding their Presbyterian Reformation, and instead of repenting, defended it in Writing, when he had done, at what time the said Doctor and that whole City were perfeouted themselves with the Anathama's of Rome; and tis not to be doubted, but they thought them unchrifian. It would fill a Volumn to tell the Tragical Excommunications and other notable Feats done by fome of this Tribe of Men, for the Maintenance of their Church, Power and Dignity, oft times faving the civil Magistrate the Trouble of abusing such poor Diffenters from them, as we are, by a licentious Usurpation and Practice of his Power upon their Backs: we well know it; yet has this man the Confidence to fall hard on us for cenf iring fuch as recede from what they once own'd, & because we can never allow them as such to be of us, he cryes out, Oh the Charity of the Quakers, the Quakers may see the Image of the Beast among themfelves, &c. But on better Grounds may every ingemous Reader return this Exclamation, Oh the Inchanity of J. F. and his Adherents, whose very Mercies are Cruelties. Let him pack up his Pipes, and play us no more of these Envious and Hypocritical Notes, and held himself contented, that whether we be the Image. or no, to be fure he has made Sydach Sympson and

his Church the Beast in great Letters, cum multis alin, not forgetting nor excluding his own railing and excommunicating self.

# The Conclusion of the First Part.

WE have now run through his Nine Chapter, Seven of which concerned the Scriptures, doubtless writ to vindicate his former Discourse; but with what Success, Tleave with Thee, Courteous Ret der, to judge. And before I fum up our Senfe, for a Fan. well to this Part of his Pamphler, I request thee, when thou next falls into Company with F. F. or any of that Tribe of Men (the pretended Admirers of Scripture; and one would almost think, the devoutest of fervers of those Precepts, and precilest Imitators of those Examples expressed therein) to ask in good Earnest, Whether it be the whole, and every part of Scrip ture they call the Word of God, and Rule of Faith and Life, or No? If they fay, All and every part of it, then the Words of Wicked Kings, False Prophen, Perfecutors, &c. yea, the Devil himfelf therein at large declared, with the whole Jewish History, and Cereme mial and Judiacal Law (containling the Government, Sa erifices, Priesthood, and all other lewish Rithis) will necessarily make up a great part of the Word of God, and their Rule of Faith and Life. But if they shall anfiver Negatively, that they are not in the whole and enry part of them the Word of God, and Rule of Faith and Life; Then ask them, Which are those Places, Presegis and Examples, that particularly concern in under

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the Administration? And if they answer this Enquiry? and are not grown too hot and angry by this time, en treat them to tell thee, By what they discern and d finsuish in this weighty Matter? For if they either fet aside what they should receive, or continue what should be laid aside, they Add or Dminish to what themselves acknowledge to be the Word of God: If they fay, the Harmony of Scriptures, the same Question holds, How, and by What doth it appear fo Harmonous? fince there are very deep and obscure places. and sometimes seeming Contradictions, and that in highest Points. If they say, by the Spirit and Underbanding of meer Man; the Apostie Paul directly opposes himself to every such answer, I Cor. 2. But (thus driven) they answer in the Words of J. Owen, That the only Publick, Authentick and Infallible Into-Spreeer of the Ho'y Scripture is HE, who is the AU-THOR of them, from the Breathing of whose Spirit it derives all its Verity, Perspicuity and Authority, Exerc. 27, 9. against the Quakers: Entreat their Patience to land one Question more, and thou hast done, viz. If the Verity, Perspicuity and Authority of the Scriptures depend upon the Breathing of the Holy Spirit; or as he expresses it a little further, the Infusing a Spiritual Light into our Hearts; Then, Whether People ought not to have recourfe unto the Holy Spirit and Light, as the only Interpreter, Judge and Rule, what Scripture remains f Force to our Day; and how, and which way such Scripture is to be under food? When thou hast obtained fich fober Answers as thy Questions deserve at their hands, I should be very glad to have the Perusal of them. the mean time we own, and with our whole Acts T. Hearts confess,

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First.

First, That the Scriptures (given forth by Inspintion) are a true and fait bful Narrative or Declaration of the Mind of God towards the Sons and Daughters of Men, and his various Dealings with them, respecting Precepts, Prophecies, Threatnings, Promises, Providences, Rewards, Punishments, Deliverances, Doltring, Examples and Practices.

2 Tim. 3. 16. Seconly, That they are Profitable for Reproof, Instruction, Edification and Comfort

Thirdly, Dat it is the Spirit of God, which only given Men to read, understand and use them Job 23. 8. to Advantage, as Thomas Collier hath well core 2. expressed it, about Twenty Five Years T.C. Works, ago, viz. And truly Brethren, it is my page 249. Carnest Desire, to see Souls to live morem the Spirit, and less in the Letter; and then they will see, THAT WE JUDGE OF THE LES.

\*TER BY THE SPIRIT, AND NOT OF THE LESTER BY THE SPIRIT, AND NOT OF THE SPIRIT BY THE LETTER, which occasions is smuch Ignorance among st us; And they who profess themselves to be our TLACHERS, ARE CHIEF IN

THIS TRESPASS.

Four hly, That the Holy Spirit is the New Covernant, Rute and Judge; it being the Promise of the Father, and Ministry and Dispensation of the latter Days, as these Scriptures abundantly prove, Neh. 9. 19, 20, Job 32. 8. Isa. 59. 21. Joel 2. 28, 29. Hag. 2.25. Mat. 16. 17. Jo. 14. 17, 18, 19. Chap. 16. 7, 8, 9, 10, 11, 12, 13, 14, 15. Rom. 8. 1, 9, 14. 1 Cor. 2. 9, 10, 11, 12, 13, 14, 15, 16. Gal. 5. 16, 18. Eph. 1.17. 1 J. 2. 20, 27. Yet we deny not but the Lord hath and yet may make the Holy Scripture a Mean to seven the Hand of his Spirit, of Understanding and Com-

Comfort; and so far they may be a particular Rule: Yea, I do believe they have been, and yet are next to a Living and Powerful Mimiltry, a more ordinary Mean, then many, if not any other whatever. Howbeit, we are not to center here, but press on forward to the Life, Power and Spirit it self, of which they declare; for into That God hath determined to bring, and (as it were) wind up his People, by which they come to be suffilled; whereas those that stick in the Letter of them, and pass not through and beyond it, into the Life and Vertue they bear record of, know but as the scribes and Pharises did, and cannot as such be true and faithful Witnesses for the true and living God.

Fifthly, We have proved our Doctrine of the Scriptures and the Holy Spirit (as by us distinguish and cleared from J. F's Perversions) by abundance of Juch Authorities, as, I think he dares not gain-fay. So that we cannot be longer Hereticks and those continue Orthodox; showing thereby, that we are but pressing more intirely, plainly and effectually what the best Protestants and Separatists have at times, not only let drop from their Mouths and Pens, but insisted on, and prophesied also the increase and Enlargement of in the hearts of Men, however forgot or denyed by their Dry and De-

generated Posterity.

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Lastly, That we do not therefore exhort People to hearken unto the Voice and Leadings of the Holy Spirit, which strive with them (as that by which God, who is a Spirit, comes truly to be known, and the Scriptures themselves only to be read with a right Understanding, and true Benefit) with anythe least Design, to justle the Scriptures out of their place and Authority (No, God knows it is not our Purpose) but for this very End do

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we so write and speak, that People may come to poffeli what they declare of, and witness them fulfilled in themselves, instead of contending about what they do not un. derstand, and which can never be revealed to that dead, dark and unregenerate State in which they live; for the Lord is at work (as I said be. fore) to gather People more and more into the Spirit and Life of his Son, accomplishing his Glorious Promifes in these latter Dayes, and bringing People to the good Things themselves, by which Out-sides are daily wearing off more and more, and the Teltimonies of Holy Scripture witnessed and fulfilled in them that believe: Which is not to Overthrow, but to answer the great End of their first Publication & Preservation unto this very Day; Whereas the contrary is not truly to esteem them, but under the very vain Pretence of it, to withstand, and as much as in them lieth, to bar out the Great Gofpel-Ministration, which stands in the Convictions, Instructions, Leadings and Orderings of the Holy Spirit: And unto that must all come, who in this Life would witness a Translation into Christ's Kingdom, that is not of this World, and know a being made free of that Jerusalem which comes down from above, the Mother of the Free-born, which they only are that have been born again by the Regenerating Word; to whom the Formal and Literal Professors are but as Hagar, and her Off-Bring unto Sarah and the Seed of the Promise, And this is the Word of the God of Heaven and Earth unto all those that are yet unacquainted with this Convincing, Baptizing, Reconciling, Ingrafting and Regeherating Word, Power or Spirit within. And so I am thus far clear of your Blood, and am at Peace with the God of my Salvation. THE

# INVALIDITY

John Faldo's Vindication

Of his Book, called, Quakerism No Christianity.

#### PART II.

CHAP. I.

Of Gospel-Ordinances in general, such truly embraced.

His second Part of my Rejoynder is a Consideration of his Desence of his Charge, of our Denying Gospel-Ordinances, the True Charfe, with his Transactions at Jerusalem; also, that we are guilty of Idolatry, and own not the Resurrection of the Dead. The Work of this Chapter will be to see, how he will make good our Denyal of Gospel-Ordinances in general. Be pleased to hear how he handleth both me and the Matter.

Reply

Reply, pag. 49, 50.

The first Proof is out of Fox Myst. p. 2. 'He hat triumphed over the Ordinances, and blotted them out, and they are not to be touched, and the Saints Christ in them, who is the End of outward Forms. This saith W.P. pag. 103. is Scripture Language. But why so? because some Scripture-words are init, although the Text be mangled, Corrupted and abused to the Contradiction of Scripture-Truth. Thus they apply sinfalyenough False Prophets, Dogs, Serpents, Hypocrites, Devil, Lyar, &c. But if I should call W.P. Thou Child of the Devil, Thou Enemy of all Righteousness, he would not therefore allow it to be all very true, though so applyed, it looks much more like Truth then G. Fox's scriptural Language, who hath these Words about Baptism and the Lord's Supper.

Rejoynder.

For his Proof as he calls it, it is not in pag. 52. (G. F's Book, which were Answer enough to so shuffling an Adversary. I confess in page 16. I find it, but it is so far from being immediately directed to either Baptism or Supper, that there is no such thing mentioned, much lest insisted on from the Beginning of G. F's Answer to J. Timson's Book, to the very place wherein the Words are sound: Now, what to call this piece of Invention, is lest with every Readers Discretion: But it is not less worth our notice, that of all my Explanation of G. F's Words, he only reports these three, viz. is Scripture Language, who surther told him 'Christ did blot out the Hand-writing of Ordinances, Colles. 2,14.

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That he was to the Saints, then, and is to those now, who rightly believe in him, the End of all Meats, Drinks, Washing, Dayes, or any other Temporal Elementary or Figurative Worship according to, verse 16, 17. By this it will appear, whether of us two have most honestly and most truely applyed Scripture; I in thus expositing and vindicating G. F's Passage, or 7. Faldo in calling me (by Implication) a Child of the Devil, and an Enemy of all Righteonsness. But again

Reply p. 50.

I also told Mr. Penn, That if the Saints having Christ in them, were the Consideration, of which the Ordinances were not to be touched, then not only we, but even all other Saints under the Mosaical Administration sinned in their Practices of God's Ordinances also; for they had Christ in them in those Dayes in the same Sence as the Saints in these.

Rejoynder.

This Saying carries with it a large Concession to Christ's Manifestation in the Hearts of his People, as well under the Mosaical Administration, as that which we call, for Distinction, Evangelical; Indeed larger, then true, if by the same Sence, he understands, that all that he was to his Apostles, and the Churches by them planted, he was to the People of Israel under the Conduct of Moses; for sirst, it is manifest they were not capable of such Discoveries, being weak-Sighted, carnal and greatly addicted to embrace the Fopperies of the Heathen; Secondly, There would have been no need

need of thewing forth a further Glory by Types and Fi gures, or to entertain minds fo enlighted and Heaven-Iv with fuch low, and as the Apostle phraseth them beg garly things, had they enjoyed Christ under the Administration of Moses; as in more Gospel Times. But above all, that J. Faldo should plead for the Continuance of Ordinances after Christ had blotted them out and such Meats and Drinks, &c. as Christ ended, (being the Substance of them) because Christ might be in fome measure known to the Saints of old, at what time fuch Ordinances were given forth, and fuch Meats and Drinks observed, is Fewifh, and as I faid in my Answer, to plead for a Legal Dispensation and Bondage to the Shadows of the good Things to come, thereby making Christ's Coming of none Effect. But to proceed.

Reply. p. 50.

Tet though P. give me bad Words to strengthen his Ar gument, he grants what I say to be true to his Anger; for (sayes he) Christ is to the Saints now, who rightly believe in him, the End of all Meats, Drinks, Washings Dayes; Here Lord's Supper, Baptism, Christian Sah. Foth or Day of Holy Rest, are all denyed in FOUR Words.

Rejoynder.

If they be, it is his own Fault; for instead of my granting what he sayes to be true I never mentioned them; and indeed he hath so manifestly given away his Cause by this unadvised Expression, as we need no more against him on this Occasion: For those four Words by which he makes me so deny the Lord's Supper, Baptism

me turn the Gospel-Ministration our of Doors; They

are the Apostle's own Words to the Collossians (Col. 2. 16, 17.) Let No Man therefore Judge you in Meat or in Drink - or in repett of an Holy Day, or of the Sabbath Dayes, which are a Shadow of things to some but the Body is of Christ; and to the Hebrews, Chap. 9. verf. 10. which Good onely in Meats, Drinks, and divers Washings, and Carnal Ordinances, imposed on them aned the Time of Reformation. 1 lay, here the four Words are denyed to be Evangelical, viz. Meats;

To call any Day of the Week a Christis an-Sabbath, is not Christian but lewill; give us one Scripture for it; I will give two against it. Gal.4: 9,10,11,12. where the Apoille makes their Observation, or Preference of Dayes to be no less then a Token of their Turning from the Gospel. Also Col. 2. 16. An outward Sabbath or keeping of a Day to be but a Shadow; and that Christians ought not to be judged for rejecting such Customs; for this very Reafon the Protestant-Churches beyond the Seas generally deny the Morality of the First Day, counting all Dayes alike in themselves, only they have Respect to the First Day, as an Apostolical Custom, and think it convenient to give one Day of Rest from Labour to Man and Beast each Week Of this Mind several Learn ed Protestants of our own Country have declared themselves to be; So that neither our English Episcopalians nor French Prefbyterians can escape lobu Faldo's Consequence any more then the Quakers; for if those that deny the Supper, Baptism, and the first day of the Week to be the Christian-Sabbath, deny Guspel-Ordinances, then those who deny the First Day of the Week (J. F's Christian-Sabbath) to be the Chri-Stian-Sabbath, must needs deny a Gospel-Ordinance, but that doth many English Episcopalians, and most French Presbeterions, therefore both several English Episcopalians, and the generallity of the French Presbyter and are Denyers of a Gofpel-Ore AMANCE.

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dinance. Confequently J. F. told an Untruth in his Preface, when he affured both Episcopalian and Presbyterian, that they were no further concerned in bis Discourse shen vindicated. In thort, Though we affert but one Christian-Sabbath, and believe that to be the Everlasting Day of Rest from all our own Works, to Worship and Enjoy God in the Newness of the Spirit; yes 'tis well known, that we both meet upon the First Day in the Week, and behave our felves with as In-offenfive a Conversation, as any of our Sabbatherian Adverfaries. The Honour is God's, by whom we are what we are; but this Tellimony I record for God, His Gopel and Rightbegotten Children, that the Meats, Drinks, Walkings and Dayes, observing Christians are not come fo far, as those foolish Gaiarians, for abom the Apostle travelled again, until Christ were formed in them, Gal. 4. 19. be ng yet Strangers to the Life Power, Spirit and the Substance of the Gospel.

Meats, Drinks, Washings, Days & fince J.F. will have the Supper to be consider d under Meats & Drinks, Baptifm under Walkings, and the Christian-Sabbath under Dayes, either He must with us, Deny them, as Meats, Drinks, Walh. ings and Dayes, that are abolish, & therefore not fit to be continued under the E

vangelical Administration, or maintain the Continuance of Meats, Drinks, Washings and Dayes to keep up the Supper, Baptism and Sabbath, and thereby estimated the Fense Quarrel against the Christians, and defend the most Rank, Childish and Carnal Part of Ju-

daifm against Christianity it felf.

My Reader may by this perceive what a Gospel it is John Faldo would have, who pleads for the use of those things under the Gospel which are repugnant to the Nature of it; for in one place the Apostle calls them Shadows, and in another, such Figures as cold not make such as used shem perfect, as percaining to the Con-

Conscience, Hebr. 9.9. which the Gospel doth not continue, but make an utter End of, by the bringing in a more excellent Covenant, Hope and Service.

His faying I was Angry, and gave him bad Words, is like the reft: What shall I fay to a Man that dares fay any thing, be it never so far from Truth, provided it may cast an Odium upon me, where he can't confute me? The Hardest Words I gave were, that he basely wested our Words; of which let the Reader judge: And for Anger, God knows I had none; I pitty him. But he goes on.

Reply, pag. 50.

W. P. to make a full End, adds, or any other Elementary, Temporary or Figurative Worlding. Now if he can shew us any Gospel-Worship, considered intirely and formally, that is not Temporal Worship, he will do more then ever Man yet did; but in the meantime he hath consirmed my Charge.

Rejoynder ...

I have confirmed it by the Rule of Contraries, or by the same Figure our Friends. Writings use to maintain his Accusations: Gertainly f. F. can never mean as he writes, and be knowing and Honest too. If to consute his Charge be to establish it, I hope my Reader will say, I have done it essectivally; I know not whether to impute it to his Vanity or Lazyness; for at every turn we must prove his Charges, give Evidence against our selves, and dye by our own bands, while it is to be remembred, that amidst all this Folly felds must have the Liberty of Tempering with his Witnesses, that is, Resting, Patching, Adding, Diminishing

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minishing, Transposing, Mis-interpreting our Words and Meanings, or elfe he would be wholely at a Lois, Many Instances I have given of his Skill herein; and his pretty fort of Wresting the Word Temporal in this very Sentence doth make up another; for I mean by Temporal, as the Words Elementary and Figura tive immediately following do fully explain no other then fuch a Worship, as is instituted for a set time, til something more excellent and divable comes in the rooms it, as the Typical Worship of the Jews, that served in Season, and then gave place to the Spiritual and E ternal Worship of the New and Everlasting Covenant: And this Man takes me, as if I understood it of a Worship performed within time in any Sense, thereby making me to deny the Performing of Worthip to A mighty God the time Men live in the World, because it may be called from the Word Time, or Tempus Temporal, restraining that to the Nature of V Vonhip which only relates to the Act of V Vorship; As thus, The Act or Performance of VVorship may be to day, the Nature of that VVorship, Eternal; so that VVor Thip may be performed within Time, and yet not be by Nature Temporal; But the VV or hip of the Jens, respecting those Exteriour and Shadowy Things, was by Nature Temporal.

Reply, pag. 50.

VV. P's next Fault be finds, is with my saying, The Penington meant by the City of Abomination, with Worship. If the Worship which he acknowledgeth Gul to be found in, and which Professors about the years, 4h

14, 45, 46. used were visible Worship, or any part of Visible Worship, then Penington said it of Visible Worfhip.

Rejoynder.

A Fault so palpable, is soon found; VVho not stark blind with Envy would make fo ill a Construction of so found an Expression? I.P. faid, The Lord would not pare fuch as do not come out of the City of Abomination, that is, faith J. Faldo, Visible Worship, as if they were Synonimous, or Terms of equal Signification; City of Abomination, that is, Vifible Wor ship; back again, Visible VV or skip, that is, City of Atomination. Is this Man fit to write of Religion that adventures fo boldly to pervert Men's VVritings? But he thinks this will excuse him, that I. P. meant such Worship as God was found in, and which Profesfors aled about 43,44,&c. but this is too boldly obtruded; for, what Man can think I. P. fo brutish, as to call wit Worship, in which Himself confesseth God to be found, the City of Abomination? I. P. spork of the Nature of, and not the Visibility of Worthip; for there is not a word of it in his Writings, so that he endeavours to maintain one Falthood by another. But that his Charge is yet true against the Quakers, he produceth a Testimony out of G. F's Myst. pag. 65. Paul brought the Saints off from the Things that are feen, and Water is feen, and its Baptism; adding, Now unless W. P. will fay, That Things feen are not wishle, G. F. hath certainly failed W.P. But this will not serve J. Faldo's turn, since G. F. meant wifible changeable, and not a visible permanent Worhip; This Passage relates to Figurative and Tempora-77

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sy Services, standing in those things, which were but Signs of the Substance to come, and which are finished by it: So that the Apostle did indeed sabour to bring the Jews and other weak Christians off from their Visible, Typical or Legal, to the more Spiritual VVor. ship of the Go pel; not that they should be debarred

from expressing that VV orship; for while Bodies \* and Souls are together, there is (as I writ at largein my Answer) a Necessity of some

Bodily Demonstration. I will yet give one Relistimore of the Man's Dilingenuous Spirit, before Iconclude this Chapter.

Reply, pag. 50.

Before W. P. parts from this Argument be grow kind, and shows the Rower of Condescension to have place in him (by these words) 'Yet thus far we could go, That Visible Worship (as such) without a due Regard to what kind of Worship it may be, and what is the Root from whence it came, cannot be well pleasing to God; A great Compliance indeed, which is thus much just, and no more, a man's filling a Dung Gart, or W. P's acting on the Stage, or the Table in their Meeting-place, as like a Fencer as ever was seen, are not Worship because seen, though they should by some be so called; for every thing that is seen is not therefore Worship.

Rejoynder.

His Acknowledgment of my Condescension is a finall Artifice to infinuate my yielding him the Cauch the But what Reason he had to commend me would be better

but better feen by confidering how aptly and honeftly he hat hath replyed to that little piece of my An wer he found in his Heart to give us. He thinks to fling us of with his dirty and vam Similitudes; I writ of Visible Worship, as Praying, Speaking, &c. on a Religious Account, he turns it to any visible thing, as Filfor ling a Dung-Cart, Alting on a Stage or Table as a ge. Fencer (Similes right-well fuiting his Disposition) as if in idenyed that to be Worthip, which was seen, because me feen, which was the farthest thing from my Thoughts, in and is not at all deduceable from my Words, yet hath on this Man the Confidence to tell his Reader, that they

Gnifie just thus much, and no more.

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But in good Conscience, Courteous Reader, can his Man think to escape the Hands of God that acts with so much willful Baseness against me, as to make an Difference between my saying, That visible VV orthe hip, as such, unless proceeding from a Right Root, cannot hat his is not Worship because Visible, though it should pro-cell un from never so true a Ground, which he makes my Answer to speak, at least he infers so from it, though of direct Contradiction? Is it one and the same thing to be by Visible VV or ship is not therefore true VV or ship, beand sufe Visible, and concluding filling a Dung-Cart is not me rue VV or ship because Visible? Is it honestly done to on pply that to Acting upon Stages and Fencing, which me was joyned to Worship? If I had said Visible meing, as fuch, is not Worship, because seen, his by Shift might have had something in it; but to make Difference betwixt saying, that Visible Prayer is the Vorship because seen, and Fencing or filling bung-Cart is not true VV or ship because seen (thereby turning what I faid of VVorthip, to every Trivial or Common Action among Men) is unworthy of anh. genuous Disputant, much more an Humble Christian and least of all a Christian-Minister. In short spoak against Visible VV or ship, not Rightly Grounded (a Polition as true as Scripture it felf; for it is Scripture twenty times over) and he twifteth it, to my Denyal f VVorship because visible, be it grounded as it will, as his last words in the Chapter tell us, For every thing ) layes he, as the fense of my Answer) that is feen in not therefore VV or ship; instead of this Every VVor. thip that is feen is not therefore true VV orthip. But his extending the Major Proposition to every visible Thing, and not to visible Worship only, opens a Gap for his wild and extravagant Similes. I will lay down our Propositions, that the whole VVorld may see his Unjust V Vay of Dealing with us.

My Proposition lay in form thus.

That Visible Worship, which ariseth not from a Right Ground, is not acceptable with God.

But John Faldo's Visible Worship (say) ariseth not

from a Right Ground. Therefore,

John Faldo's Visible Worship is not Acceptable with God.

The Argument, as he gives it in my Name, formed, lies thus.

That which is feen is not Worship.

But a man's filling a Dung-Cart, &c. is sun. Therefore,

Filling a Dung Cart, &c. is not Worship.

**V**Vhich

Which Argument makes nothing Worship that is Gen, or visible, however truly grounded, because Vifible, instead of making such Visible Worship not rue, which doth not proceed from a right Root.

Now be pleased, Friendly Reader, to observe whither

this Evalion drives the Matter.

If that which is seen be not therefore Worship (as says Y.F. in my Name) then publick Praying or Preaching. though of never so True a Kind, or arising from never so Right a Ground, because seen, is not Worship, much les

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By this it undeniably appears, that my Adversary hath at best mistaken my Answer, which abundantly confesseth (as he himself hath observed in his Reply. pag. 50.) That there will be, there must be, and there ought to be a Visible Worship; and that such Visible Worhip only is rejected, which ariseth not from a Right Ground in the Heart : But how can this be, if publick Praying and Preaching, fpringing from never fo fpiritual a Root, because seen, must be no Worship (which 7. F. tels the World in my Name) How can these so grand Opposites meet? Or, how is it possible to reconcile things as contrary as this; William Penn owns Visible Worship: William Penn denyes Visible Worship? For it isno less then to make me renounce Visible Worship or Visibility's fake, who by my Prin-See Judas and the aple and \* Writings hold and main-Iews comb. against tain such Visible V Vorship as is of a

Chrift, &c. me Nature, or springs from a good and spiritual Ground: So that it is not the Visibility, but

he Ground or Nature (not being as it should be) that

the Reason of our Exception,

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#### Dr. Everad's Sermons.

Beloved, I would have you ponder these things well: If ye fet up Ordinances, &c. fo as to build and rest in them, ye do make Idols of them, or at best, you play the Babes and the Children with them, by resting abovayes on fuch Crutches and Go-bies, and never come to be Young. 5 men, much les as Fathers in Christ, pag. 562. And truly, with some men herein lies the Top or Quinte "Scence of their Religion, making such ado about Shadows Figures and Resemblances, and they let the Truth, the Substance, the thing pass, and regard is not; forasmuch as they are fo zealous and hot about Forms. But if they are by any drawn up to speak of the Substance, they are s as men loft, sold and heartles; which is a plain Evidence to me that they prefer the Shadow before the Substance, being meerly exercised about Childs h things, and an not willing to come up to the Truth, to the Excelleneus and Glories, of what Baptism and other Ordinances sig-\* nific, &c. p. 560.

# C. Goad's Last Testimony, p.76.

Ordinances are Vails, Man's Ministry is a Vail, if we see God in it, it is but darkly

### E. Goad's fecres and fafe Chamber, p.72.

The Carnal Jew looks for the fulfilling of the Letter, the spiritual Jew looks for the Spirit Abraham, Isaac and Jacob Sought a Country, not an Earthly one, but an Heavenly: We pitch upon Figures and Vails, and enter

Vail, a Talle made a Snare; but when we are turned to the Lord the Vail shall be taken away. All Man's Teaching, Widom, &c. makes the Vail the thicker: Those that only feed upon the Vail, upon outward Things, in which God may appear, their Life shall be defiroyed, when others are fed and feasted.

Joshuah Sprig, pag. 142, 143, 144, 147, 148.

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'The Defign is to cupple the Lord and Ordinances together; and we cannot en lure to hear of the parting of them. Swear by the Lord, and swear by Malcham, so we have but Ordinances we are well; something from the flethly Form and Appearance we do promise our selves, and so like the Israelites hanker after the Flesh-Pots of Egypt, though they had as good Meat in the Wilderness: So though God offer himfelf, and Christians tell you, they cannot find God in 'fuch Forms, but find him abundantly good in the Spi-'rit; and though he be gone out of the Temple, yet they find him in their Hearts, they press you to wait till 'God appear to you in the Spirit; O, fay you, I can never believe it, that God should do it without an Ordinance. 'This is to fay that the Flesh y Form doth add something 'to God, who being all in all, is sufficient without it You are like a Man that is kept up with Cordials, not to be compared with him that is in a Way of Recovery, when you want the Physitian it is as much as your Life is worth; and the Cordial if it be long a fetching you begin to faint; you have not your Strength within you, but in Cordials without you; So is the Case between you that live upon Ordinances, and they that five upon Christ in the Spirit; Christ

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is never in a Journey, or to fetch a great Way off.

#### T. Colliar's Works, p. 46.

The Christians Priviledges under the Gospel they are all spiritual, and so are their Ordinances.

## T. Colliar's Works, p. 241,

God was in Christ reconciling men to himself; yet this Dispensation of the Father was but a sieshly Dispensation, comparatively with a more spiritual, this shelfly Righteousness answering a steshly Transgression, Thus likewise hath he given Ordinances answerable to this stessly Dispensation, wherein when he pleaseth he appears in and through these Ordinances; yet note, that God never appears in any stessly Dispensation to keep them in the Flesh, but that through these he might bring up Souls to himself in the Spirit.

# Sprig's Testimony to the appreaching Glory, p.55.

\*Ordinances are but the Shadow as it were of the I
\*mage, therefore take heed of idulizing Forms: Your In
\*terest lieth in knowing the Father, not in knowing of the

\*Form whatsoever; and take heed of censuring and judg;

\*ing spiritual Discoveries.

#### CHAP. II.

#### Of true and false Ministry.

Our Adversary endeavours to strengthen his general Charge considered in the former Chapter, by proving our Denyal of each Ordinance in particular. He begins in his other Book with the Ministry; His Proofs, as he calls them, were these, 'And their Call to the Ministry we deny which is Mediate, J. Parn. Shield, p. 16. Also G. Fox in his Gr. Myst. p. 45. But who can witness an Immediate Call from God, and speak as they are moved from the Holy Ghost, and such travel from place to place, having no certain Dwelling-Place; This Ministry we own and witness.

Now, without reporting one Word of my Answer, he concludeth his first Paragraph, concerning J. Parnels Words, thus: Having this Charge confessed there needs no further Debate. O disingenuous Man! What! Only repeat the Charge, and the pretended Proof out of J. P. without inserting my Thing of my Defence or Explanation, and then cry, having this Charge confessed there needs no further Debate. Poor Brag! yet nimble and notable Way of contracting Controversie indeed; what is this but saying the same thing over again. But as a Man that hath forgot himself in his next Section, he thus recollects.

Reply, p. 51.

To my Proof of a Call by mon W. P. Sayes nothing;

Let that he may not feem to have nothing to say, he tells us It is not, Go ye forth into all the World and preach the Gospel, that belongs unto all Men, no more then because Princes send Ambassadors to Princes with their Credentials, that therefore every Man ought to do the like in Imitation, without considering necessary Quablistations (thus far W. P.) Did you ever meet with so ignorant and impertinent an Answer? Did ever any of us take those Words for our only Call? Or pretend, we had a Call thereby, to preach to all Nations?

Rejoynder.

WVhy fo much Contempt? I have hitherto thought that Christ's Commission to his Apostles had been pretended by you to be a Successive Commission; If neither the Spirit of God within, nor the Scriptures without, give not that Call, what doth? It had much more concerned J. F. to declare whathe meant by his mediate Call, and not to ask, if ever any met with so ignorant and impertinent an Answer. But let this suffice that he denics that any of them pretended a Call or Authority from Christ's Commission to his Disciples to preach, &c. Next, That he can only mean by a mediate Call, that of the People, since he had excluded a Call by the Spirit within and the Scriptures without: But because the Call of a People is neither that which qualifieth, nor authorizeth any Man in himfelf without the Commission of God's Spirit in a Man's felf, it is the Commission immediately received from God's Spirit, and proper Qualifications that make the Minister, and not the Desire of the People, that is an Invention hatcht in Babylon, whereby as well blind Pharifees as true Disciples; base Hirelings

as Godly Shepherds may be made Ministers. There is this further lazy End in it, that being once called by any People, they think themselves only obliged to reside there, where they may take their Ease, unless a fatter Benefive present it self, at which they have been alwayes wont to catch with Greediness, still with this Design, that they might live with more worldly Peace and Fatness. This was one of those Doors by which the Apostacy crept in; for the whole V Vorld is God's Field or Wineyard, and such as he calls to Labour, neither will nor ought to be limitted by men, but alone by the good Husbandman, who has called them into his Vineyard. But he proceeds.

Reply, p. 52.

Did we ever say, it belonged to all men to ordain Ministers, and without considering Qualifications.

Rejoynder.

Did I ever fay you did? VV hat Trifling is this? But did not J. F. charge my Answer just now with Impertinence and Ignorance for making them to ground their Call upon the Apostles Commission only, and does he not now make me to accuse them with holding, That all Men may ordain Ministers? What Agreement can there be in this? Especially when there are no such Words in my Answer? But it shows the poor Man is hardly put to it: For his inferring that not only it belongs to all Mento ordain Ministers, but also without considering Qualifications, is utterly false; for J. Faldo, to his apparent Overthrow, pag. 9. as I have observed in my Answer, p. 106. grants us in so many Words, that all-true Ministers of Christ ought to have an immediate

Call, such as consists in Grace and Gifts; and such a have not this immediate Call, we account unworthy of the Thing and Name. Thus hath he given away his Caule, yet still he swaggers like a Conquerer: But may I ever be thus overcome? for if this immediate Call consistences both the THING and NAME then a mediate Call (let him understand what he will by it) neither worthily gives Thing or Name, else what means his reputing such as have not this immediate Cast unworthy of the Thing and Name; It is to say, if I understand any Thing, and that in so many Words, Mediate Ministers and Ministers are unworthy of being called Ministers and Ministers, because the immediate Cast only makes worthy of both Thing and Name.

Reply, p. ead.

But W.P's Comparison exceeds, because Princes send Ambassadors to Princes, That is, Gods send Ministers to Gods, therefore every Man ought to do the like; a rare Similarde Maker.

Rejoynder.

Arare Similitude-Taker! Reader, I would not have diverted thy Eye from the Controversie, but that he sorceth me to shew, how much more like a Vain Whiffer then a grave Divine he governs himself; I have hitherto learnt, that Similes run not alwayes upon four Feet; should they, what havock might we make inholy Scripture? Similes ought to be taken where the Similitude lyeth; It had been but leaving out two Words, that is, to Princes, and he had lost his quibble; for all sober Readers will discern, that the Force lay, upon proute Persons imitating Princes in sending out Ambasiadors;

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fadors; that is, because Christ sent forth his Disciples, and Princes their Ambassadors, therefore every Man must turn Disciple and Ambassador, which we call acting without a Commission, and which J. F hath sufficiently rated us for; and what is worse, forged in our Names, that without an immediate Commission we deny Obedience to all the Commands in the Bible; but that we have already considered in our Chapter of Commands.

Reply, p. 53.

In VV. P's Answer his Passion so blinded him; that he tells me, I therefore pretend to refute G. Fox, and therefore was impertinent; and that the Words were Scripture Words; whereas I quoted J. Parnel for those Words, not G. Fox. But for VV. P. to call them Scripture-VVords, which are neither in that Order, nor so much wrelating to such a Subject, much less to the same End in any Place of the Scripture; is such an impertinent Whinsie, as becomes one, who is resolved to say something, no matter what.

Rejoynder. (mm agoub an ana

If any Passion I had, he was unfit to see that Mote in my Eye, who discovers so great a Beam in his own. The Mistake was inconsiderable, for it was not in any alteration about V verds or Matter, but the Person that should write them, which so long as he was one that J. F. calls a Quaker, was altogether as much to his Purpose. But I have this further to say, he led me into that Mistake by putting G. Fox. Mys. p. 45. right against J. P's Passage, and so connected them without any Mark of Distinction; that he rather deserves to be blamed

blamed for Negligence, then I to be reflected upon for Paffion or Blindne B. But be it J. Parnel's Saying and not G. F's fure I am F. Faldo hath very untruely cited it Thus it begins; But who can witness an Immediate Call from God (leaving what follows in a differing Character quite out) 'from the Outward Callings and Countries, Lands, Livings and Poffeffions, into leveral \*Countries to preach the free Gofpel as they have received it by the immediate Inspiration of the Spirit (now comes in another Peice of F. Faldo's citing) and speaks it forth as they are moved from the Holy Ghoft (here he les fall again ) " And as the Spirit gives them Utteranu, freely, as they have received it freely; by which Minifry many are convinced; and as they abide in it are coneverted, as Many in the Nation can witness to the Honour and Glory of God, who are now new Creatures; and this Call we own and witne &, and this Ministry w own and witnes, which is immediate and stands inthe Will of God; And such covet no man's Silver nor Cold, neither could be hired to a certain Place (now comesis another Peice of J. Faldo Citation) 'but travel from Place to Place and have no certain Dwelling Place (here he drops again) Sand fuch are the true Ministers of Jefus Christ, who make the Goffel free and without Charge (now comes the last Parcel of his Citation) and this (Ministry) we own and witness.

This Reader was J. Parnel's Doctrine, which, if it be contrary to a Gospel-Ministry, there is no Gospel-Ministry can be proved by Scripture; read these Scriptures, Isa. 35. 2. Mark 16. 25. Amos 3. 7, 8. Amos 7. 14, 15. Gal. I. 11, 12, 1 Car 1. 17, 18, 19. Chap. 2. 10, 11, 12, 13, 14, 66. 2 Pet. 1. 21. Acts 2.4 Acts 20. 33: 1 Thes. 9. 6: J. F. thould have proceed.

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ed, and have given us four Lines more of this young Man's Discourse; but as he left out what bore most closely and hardly upon HIRELINGS before, so would it not have been for the Interest of himself and his Brethren to have brought in this little of a great deal that immediately follows, viz.

[And for the Testimony of this true Ministry, some for us are imprisoned, some stoned, some stocked, whipped and shamefully intreated as V ag abonds, and Deluders,
and Wanderers, and Raisers of Sedition, and pestilent
Fellows, and esteemed not worthy to live in the Nati-

on, both by Priests, People and Rulers.]

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A Shame to Independents that then ruled; and which is worse, the Guilt of the Blood of this Innocent Man lyeth at the Door but of too many of them, about Coxel and Colchefter in Effex, who by their cruel Imprisonment. (scarce to be paralelled by any Story) brought this godly young Man to an untimely Death. Ineed not tell you why, he hath done it to my Hand; because, sayes he, we declare against all who come not 'in by the Door, but feek to clime up another Way by their Study, Inventions, and Sepentine Wifdom and Know-Ledge, and so are Thieves and Robbers - Such Ministers and their Ministry we deny; for the Hand of the Lord. in avainst them, &c. Great and true Words; No Man can minister that which he hath not; no Man can have those things which qualifie him a true Minister, but by the Inspiration of the Almighty, and the effectual. Operation of his Power and Spirit: God's Messengers were ever led, taught and furnisht by God's Spirit, not by human Invention and Acquisition, which Paul counted Droß and Dung in Comparison of the Ext llency of the Knowledge of his Lord Christ Je susthrough the Revelation

lation of the Eternal Spirit. But that J. Faldo maybe the better understood about the Ministry he pleads for take, Reader, a Paffage he cites out of G. F's Book, cal. led Gr. Myft. which doubtless he reputes very hetrodox or he would never bring it to prove a Charge contain. ing such Matter as he counts so. 'Thou [ the Priest] art corrected by the Scripture, and the Apostle corrects thee, who faid, I have not received it of Man, norby Man, and bid others look at Jesus, the Author of their Faith; Their Writings, faith J. Faldo, are abounding with Matter of this Nature; So much the better fayl; for it is old Scripture Doctrine, and J. Faldo gives us plainly to infer by his Diflike of this Paffage, thathe maintains a Ministry received of man and by man, and that People ought to look unto them, and not to le fus the Author of their Faith. If this be one of 7. F's Christian Ordinances, as his Discourse evidently makes it, I hope, my Reader will the less wonder at those hard Names he gives us in it; for the plain English of his Charge against us is this, The Quakers deny the Ministry that is of mun, or by man, therefore they deny the Gefpel-Ministry. Poor Man! what a pass hath he brought his Affairs to? Indeed I pitty him, and fear the Confequence of his Disappointment, since a Man of his Stomach to charge so high and make so little of it, may with the Loss of his Honesty for ought I know hazard his Wits too.

To wind up this Chapter and prove to all the World

I have not mistaken him, hear him.

Reply, p. 55.

W.P. produceth one of my Testimonies out of J. Parnel, jet but by balfs, And here is the Difference of the Minister.

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'nifters of the World and the Ministers of Christ-The one of the Letter, the other of the Spirit. To which hereplies, Strange Impudence to call this a Proof; But I cannot help it, if P. will say the Sun is Darkness: Refore I part with him here, I will furnish my Reader buth that part of the same Testimony he treacherously haves out; 'for they are meer Deceivers, and Witchs, bewitch People from the Truth, holding forth the Shadow for the Substance; and what is the Chaff to the Wheat? Add this to the other (as it was in my Book) and I dare trust my Reader that is willing to speak Truth to pas his Censure; It follows in the same Author before quated: 'And so the Devil takes Scripture to mantain his Kingdom, and this he delivers by the Mouth of his Ministers, which he sends abroad to deceive the Nations leading People in Blindness.

Rejoynder.

Let the Reader observe, that what he here pretends to quote out of  $\mathcal{F}$ . P. follows as himself said, what we have just before transcribed. Three things contain my

Rejoynder.

First, He reports not my Answer which was to this Purpose. It is a Proof indeed, but against him; for is a false or worldly Ministry under the Form of God-liness may not be, farewell Scripture; But if such a Thing will be allowed us, then since the Letter or Scriptures are not by such rejected, but in Shew most highly admired, and that they pretend to collect all they becove for know from thence (though indeed they understand them not) we have great Reason to say, That those who are Ministers only from the Letter, with what they imatinately comment upon it, they are not Christ's Ministers,

p. 110. Of which and much more he hath not give us a Word; how can he reply honeftly, and intelligi ble, who neither gives nor takes notice of the Answer he should reply to. F. Parnel's Words plainly relate to a Ministry not gifted nor qualified by the holy Ghoff; and J. Faldo tells us in fo many Words, that without it none are worthy of the Name or Thing; Yet doth he make it as unreasonable for me to say J. Parnel's Words prove not our Denyal of a Gospel-Ministry (which to obviously own it) as for him to affert the Sun i

Darkne B.

Secondly, I did not leave out that which he charged me to have done Treacheroufly, the best Word hecar afford me on the like Occasions; he must be quite beresved of his Sences, that thinks I should fear defend ding J. P. in calling firch Decrivers and Witches (as bewitching the People from the Truth) who are made Ministers by the Will of man, without the Inspiration of the Spirit, Gift of the Holy Ghost, Will of God, and are Coveters of men's Sitver or Gold, Preachers of their own Inventions, Perfecutors, Revilers, stirring up of the Magistrates to stone, stock, whip, imprison, &c. all which J. P. gives as the Character of the Ministry he writagainst; for if this be the Gospel-Ministry, the Devil is a Saint: The Truth is, John Faldo's Books generally to be read backward.

Lastly, There is no such Passage of the false Ministry much less of the true in page 15, 16, or 17. of J. Parnel's Shield, &c. as J. F. fuggests; however I believe the Devil useth sometimes Scripture, and that he hath had and hath many Ministers whom he sends abroad Divin deceive the Nations, leading and keeping People in allif Blindness, under a Pretence of Christianity and Con-

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formity to the Doctrine of the Scriptures, in order to mantain his Anti-Christian Kingdom, all true Prorestants were of that Mind; but J. F. is none of that number. Doubtless the poor Man is brought to a low Ebb, that brings this to prove we deny Gospel-Minifry, which the honest Martyrs, primitive keformers, and what is more to our Purpose, the Scriptures themlelves fay again and again; The contrary will unavoidably prove, the Ministry of the Church of Rome to have been not Anti-christ's but Christ's true Ministers, since they both use Scripture, preach Scripture, and call themselves the Ministers of the Gospel by Apostolical Infitution and Succession, In this disarmed Condition we leave him and the Chapter, confessing to all the World, that fuch a Ministry as hath effectually known the Operation of the Spirit of God in themselves, as to those things which concern Redemption and Eternal Salvation; and that he draws forth by his holy Spirit, indues with his Heavenly Power, for the turning of Mon from Darkness to Light, from the Power of Satan unto God, we own, honour and love, and only deny and reject that Ministry which is by the Will, Study or Acquisition of Man in his unregenerated State, who not being acquainted with the Effectual Operation of the Word of God in themselves, are wholy dark as to those things which relate to the true Ministry, not knowing what they deny nor whereof they affirm; which doth not edifie, but hazard the immortal Souls of Men: And sthey want the Inspiration of the Almighty, to instruct them, fo (being Strangers to the Work of God in memfelves, and not waiting to feel an Enduement with Divine Power from on high) there proceeds no spiritu-Life or divine Vertue from them, to make their Mini-

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ftry effectual, which is the Cause of that Lamentable Decay of holy Living that is in the World, and great Increase of all manner of Unsavoury and Irreligious Conversation. I will conclude with two or three Testi, monies given by men once in request with Separatists.

### Christopher Goad's Invalidity of Church's Censures, pag. 64, 65.

It is the Spirit that makes Ministers, and those Ministers that remain by the Spirit do minister the Spirit, and that is ministring of the Gospel, when we minister the Spirit.

I am a Minister of the new Testament sofar as the

Spirit Speaks in me and by me.

In whomsoever the Spirit stands up and speaks, that Person for the Time is a Minister, a true Minister. The Spirit doth not regard Sexes, the Spirit regards not Ass. Learned or unlearned: 'Tis not Age nor Sex, nor any major Part can minister Spirit, but whom the Spirit pleaseth.

# Christopher Goad. Right Spir. &c. p. 21, 22.

The Ministry that is calling us off from Man, from the Gloworm Light of this Creation, from Man's Parts and Gifts into the Spirit, that is the Ministry we should look after.

The Truth is, there is no true Prophet, no true Testimony given of Christ, but by those that see him, and the nearer to him the clearer Sight of him, the more clear and powerful is the Testimony given of him: That Testimony that is given to him by those that

that do not see him present and come, is not in deed a Testimony to Christ, but to Anti-christ; he is such a Prophet as Balaam was, that had nothing but Notion.

All true Prophets that prophefied of Christ faw him,

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Christopher Goad's Paraphrase upon Act. 17. p. 18.

We know no other Guide but the Spirit: There is not any Minister in the World that is our Guide, or any Company of Ministers, but the Spirit, if he speaks in them and by them; VVc have but one Master, that is Christ.

I. Collier in his Works, p. 47, 48. and p. 430.

Upon that Scripture, Mal. 27. The Priest's Lips should preserve Knowledge, and they should seek the Law at his mouth; for he is the Messenger of the Lord of Host. Now this usually is applyed to the Ministers, who have given themselves the Title of Priest's, and that the People should seek the Knowledge at their Mouths, and indeed they themselves have done what in them lies, not only to bring People into this Error and Ignorance, but to keep them in it, whereas Christ is indeed the alone Priest, the Substance of the Jews Type, and the People are to seek the Law at his Mouth; but he is the Messenger of the Lord of Hosts; he is called the Messenger of the Covenant, Mal 3. 1. the alone Prophet and Teacher of his People.

The Spirit being lost, Anti-christ sets the VVisdom of the Flesh (human Industry, Tongues and Arts) in

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room of it, it is the Anointing of Anti-christ; for in all things Anti-christ seeks to imitate Christ, as well in the Flesh as in the Spirit.

Again, The Saints are made partakers of the Same Spi-

rit the Apostles were.

W. Dell's Sermons, pag. 16, 17, 18.

There is a Necessity of this Power of the Holy Spirit for Ministers. For first, If they have not this Power of the Holy Spirit, they have no Power at all; for Christ sent them only as his Father sent him. Without this Power they are insufficient for the Ministry; for no Man is sufficient for the Work of the Ministry by any natural Parts and Abilities of his own—but only by this Power of the Spirit; and till he be endued with this, notwithstanding all his other Accomplishments, he is altogether insufficient—but only by the Power of the holy Spirit coming upon them.

He cannot speak the Word of God but by the Power

of God.

Christ him elf without this Power of God could not have spoke one VVord of God.

# W. Dell. Stumble Stone, p.8.

The Ministry of the new Testament is a common Ministry, belonging equaly and the like to all the Seed of Christ.

W. Dell. Tryal of Spirits, p. 17, 18.

The true Prophets speaking the Word of God by and in the Spirit, as Paul sayes of himself, and other Believers who had received the Spirit, We have the mind

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of Christ; But the false Prophets, though they speak the Word of the Letter exactly, and that to the very Original and Curiosity of Criticisms, yet speaking it without the Spirit, they are false Prophets before God and his True. Church; seeing all right Prophecy hath proceeded from the Spirit in all Ages of the World; but especially it must so proceed in the Dayes of the New-Testament, wherein God hath promised, the largest Effusion of his Spirit.

Greenham, Serm. 1. p. 51.

Without this Spirit of God, no Holy Exercise can have its full Effect; for the Word works not where the Spirit of God is wanting — when we have not the Spirit of God to teach us, speak of the Law or the Gospel, &c. we are little affected therewith, unless God give us of his good Spirit to profit by the same.

### CHAP. III.

That we own a Gospel-Church, contrary to our Adversary's Charge.

The next thing our Adversary charged us with a Denyal of, is a Gospel-Church; one of his Proofs, as he will have them called, was in F. N's Love to the Lost, pag. 17. 'And the Church so gathered into God is the Pillar and Ground of Truth, where the Spirit alone is Teacher. Upon which he argued thus, The Gospel-Church is a Church which had other Teachers, and not the Spirit alone; Therefore the Quakers deny a Gospel-Church, and they contradict themselves; for they have more Teachers then all others: Thus his

first Book, pag. 16. To which I returned, That such as are not blinded with Prejudice, may discern that from our speaking of the Universal Church of God, which (sayes the Apostle as well as the Quakers) is in God; he insers, That we deny all Visible Religious Societies, commonly called by the Ancients, Asia, Thessallanica, Ephesus, Corinth, &c. Now observe his Reply.

### Reply, pag. 59.

Not one word of this in all my Book; My Charge was, That they deny a Gospel-Church, not Visible Religious Societies.

Rejoynder.

Confidently faid; but if all the Words be not there, doth it follow the Matter they import is not there? If he doth not mean, That we deny a Visible Religion Society to be a Church, what makes him to infer our Denyal of a Gospel-Church, from our afferting it to be Invisible. Two things must follow from this Reply: Either a Gospel-Church is not visible, and then he breaks his own Neck; or not a Religious Society, and fo he is impious: If then a Gospel-Church is a Visible Religious Society, and we deny a Gospel-Church, it must follow, that we deny a Visible Religious Society, which in John Faldo's Opinion makes up s Gospel-Church. To conclude, a Gospel-Church and a Visible Religious Society he makes to be quite differing things: But perhaps, he will come off thus; I did not fay, ye denyed the visible religious Societies, called the Churches of Afia, &c. but that you deny them, or fuch as they are to be Churches: But neither will this ferve his turn; for we both own them to have been Gospel-Churches, and are taught by J. F. to believe, That a Gospel-Church

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Church is not only not invisible but an other Thing then a visible religious Society too; It is worth our while to, hear his Reason for it.

Reply, p. 59.

Religious Societies may be as far from a Gospel-Church, as half a dozen Christian Friends associated together to eat a good Dinner, or carry on a Trade; yet he dirts me with want of Honesty to grace his Forgery.

Rejoynder.

He might as well have faid to the Ale-House or Tavern, whether he invited a Friend of ours after disputing with him, doubtless not out of Love to our Friend, but the good Liquor, a Sort of Liberty once counted Scandalous by many of his Pretentions, especially when just after so serious an Exercise; but it is grown familiar with Men of his Coat, to fall from the Bible to the Pot, and so back again. But, Friendly Reader, what say thou of this Man's Evafion? Who will have me to mean by visible religious Societies, visible civil Societies; for fuch I count good Men at an Ordinary, or a Committee of Trade; Vain and Shallow Man! Did I not give Intimation enough what Religious Societies I meant, when I instanced the Churches of Asia, The Salonica, &c. to explain what I meant thereby? Whether I did play the Forger, or my Adversary the Dishonest Shifter, Let the Impartial Reader judge. Again,

Reply.

W. P. proceeds, p. 113. in the same Evil, And from our afferting the Spirit to be the only Gospel-Teacher, he concludes that we deny all Preaching of men

of a Gospel-Church.

men though by the Spirit; the four last Words though by the Spirit are added by him, and meerly forged.

Rejoynder.

They may be added, but not forged; One would think it is only then, when without the holy Ghoft that we deny it by his Words, and that hurts us not; but I take it the other way, and the Truth is, it is a Miltake he commits against us, where-ever the like Subjects fall in his Way; for this implies, as if we denyed Preach. ing by Inspiration, and that he all along had mantained it: A Doctrine he ever now and then flings in our Dish, scorns and derides: Thus can this Man's Conscience fail by any Wind to gain the Shore; and after all these Shuffles dares to conclude, That we in Terminis deny all Preachings of men, because G. F. said, cease from man, when there is nothing more palpable, then that G.F. meant man considered in his own meer Ability; that is, from such as the Prophet forbid, not from true Prophets; but our Adversary the Preachings of Men, though by the Spirit of God; for how can he make us to contradict our felves in faying, man is the Spirits Instrument (which he understands to be the Preaching of Men by the Spirit) if he doth not make us deny all Preaching though by the Spirit. In short, I hope my Reader will think it no Forgery, whatever my Adversary may, (who ever and anon would hide his own weakness by a hard word flung upon me to amuse the credulous Reader) to fay that from our Afferting, The Spirit to be the only Gofpel-Teacher of all who believe, he concludes, That we deny all Preaching of Men, though by the Spirit; else there would be no fense in his charging us with a Contradiction, because we say, The Spirit is the only Teacher,

ther, and yet that the Spirit teacheth by Men, if he did not understand our Ceasing from Men, or Denying Man's Ministry, to be our Denyal of Man's Preaching by the holy Spirit. But he will not give over yet: These words, The Spirit the only Teacher, he often slings up as words indigestible by his foul and phlegmatick Stomach; for upon my saying, That such as preach by the Holy Spirit are rather the Instrument then the Teacher, or Man is that by which the Spirit conveyeth his Teaching unto others, he replyes thus.

## Reply, pag. 58.

So that after W.P's own strict Account he allows their Practices, viz. Preaching of Men, to give the Lye every Day to their Tenets.

Rejoynder.

If Preachings of Men by the Spirit be the Preachings of Men, such Preachings we shall alwayes allow, and think it no Lye or Contradiction to our Tenets; But if he that dictates a Letter of Intelligence be the Informer, and not the Scribe, the Holy Spirit must be the Teacher, and Man but the Instrument. True Teachings are not only Words, but Matter, and that accompanied with Divine Power, which flow from the Eternal Spirit; Men give them but the simple Covering of Expression; and that by the Spirit's appointment; therefore not so properly the Teachings of Men by the Holy Spirit has the Teachings of the Holy Spirit by and through Men; consequently not Man's Teachings, but the Spirit's.

Again, Because we charge him with bringing in the Teachers then the Holy Spirit, contrary to express Scripture, the Promise of God, and the very End of the Blessed Gospel, he replies.

Reply, pag. 58, 59.

Can you think this Man worth Disputing with, who rambles and talks he cares not how? If what P. said be true, the Exhortations to do the Work of an Evange-list, feed the Flock over which the Holy Ghost had made them Over-seers, were not intended of Man's Teaching; but the Spirit of God only exhorted the Spirit of God to these Actions, and Man had not, hath not any Agency in Teaching.

Rejoynder.

But did we ever say, Man had no Share in being taught, whatever we have said against the utmost of man's natural Ability, considered separately from Gods Spirit about his Teaching? We never yet said, That Man was not to be taught: Is there no Difference betwixt Men's Teaching without God's Spirit, and Men's being taught of God's Spirit? At whose Door then should we say this Absurdity, The Spirit of God exhorted the Spirit of God? What an Idle Non sequitur is this?

Nor do we deny all Agency in Man, when mannaged by the Holy Ghost; A Man might as well argue (following J. Faldo's Steps) against the Apostle Paul, when he said, It is no more I that live, but Christ in me, that is, The Apostle had no Life in him in any sense;

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Would this be good Doctrine? But more openly do the Words of Christ lay to the Exception of such Cavillers,

'Tis not I that speak, but the Father in me; Again, It is not you that speak, but the Holy Ghost in you; For, after J. Faldo's Paraphrase, we must either deny that Christ or his Apostles spoak those words, or confess that

John 14. 10. Mat. 10.

they contradicted themselves in saying, they did not speak when they did; or lastly, He must acknowledge to is, That such Teachings and Speakings are not the Teachings and Speakings of Men, but of God by and through Men. Let him first see if he can reconcile himself to these Scripture Passages so pertinent to our Purpose, and leave off his filly Shifts, as easily consuted as discovered.

Upon my faying, That 'we do believe, that there is One, and but One Universal Church, the Ground and Pillar of Truth, and that is in God, and that the Members of it are washed in the Blood of the Lamb, and grafted into the True Vine, bringing forth Fruit unto Holiness, p. 113. he thus replyes (and I beseech my Reader to consider it.)

### Reply, p. 59.

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If he own no other Church but this, which is the Character of the invisible Church, he owns not a Gospel-Church, whose Order and Frame is according to the Datine of the Apostles and Practice of the Saints in the New-Testament.

Rejoynder.

VVe are beholden to him for this; May we ever meet with

with fuch kind Adverfaries! It feems then my Det intion hath nothing to do with the Gofpel-Church VV hat is it but to fay, that the Gofpel-Church is north Pillar of Truth, The Gospel-Church is not mashed inthe Blood of the Lamb, The Gospel-Church is not grafted into the true Vine; & that Men may be in the Truth, walked in the Blood of the Lamb, grafted into the true Vine, 6 bring forth Fruit unto Holiness, and yet no wayes concer. ed in the Gospel-Church; in short the Gospel-Church in not the Universal Church, nor the invisible Church a Gol. pel-Church; and what is his Reason, if any there can be for all this perhicious and Anti-christian Doctrine? Be cause a Gospel-Church is one whose Order and Frame is according to the Doctrine of the Apostle and Practice of the Saints. Worse and worse it feems then in F.F's Sence, that the Order and Frame the Doctrine of the Apollo brought the Church of Christ to, and the Practice the Saints in the New Testament, had nothing tode with the Pillar of Truth, dwelling in God, being mafile in the Blood of the Lamb, grafted in the true Vine, and bringing forth Fruit unto Holiness. What Sort of impious Gibberift is this? For according to his Notion of the Gospel-Church, the most Satanical Crew may as well be of that Church as the best of Christians; fince the External Order (at most but the Form of Godlines) was and is imitable and imitated by arrant Hy pocrites.

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who had not bowed their Knees to Baal (so invitable as Elias himself knew not of them) were Schlimaticks or Insidels to the then Jewish Church, being without all Visible Church, Yelicy or Order; and the Jews that had it, though Apostatized must have been Guid

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God's Legal Church. It will also follow, that for above 1200 Years together, fince Christ's time there hath been no Gospel-Church, yet Gospellers, as their Enemies have called them, which were to grant to the Roman-Catholicks all they Defire. What was that Church that fled into the Wilderness ? It mult either be the Gospel-Church, or not the Gospel-Church: If not the Gospel-Church, then not the Chrifian, and consequently the Antichristian-Church; But that could not be, because she fled from Antichrist: If the Gospel-Church, then may a Church be Gofel without punctuallity in visible Order; for it is notorious by all Story, the Remnant of the Woman's Seed, who have born a faithful Testimony against the Spirit of Antichrist in their Sack-Cloth and Wilderness Estate, have been destitute of that Visible Order. Indeed I hitherto thought, that a Gospel-Church constituted necessary external Order, and not that meer external Order constitutes the Church Gospel or Evangelical; But John Faldo fayes No, who feems not to scruple at the Word Church, but to play upon the Word Gospel, as if external Order and Gospel were synonimous, or of equal force; whereas the Gostel is called in Scripture The Power of God to Salvation, from that Spiritual Redemption it efficatiously worketh in them that receive it, from the Bondage of Corruption, under which they have fruitlesly laboured; which is the Reason, and a good one too, why it fignifieth Glad-Tidings; fince nothing can be more Joyous to a weary and heavy-loaden Sinner, then to be eased of his former Iniquities, by Remilion, and purged from the Nature and Ha bits of it out of the Soul, by the Operation of this Heaven

Heavenly and Everlafting Gospel; which worth Christopher Goad (Right Spirit of Christ, pag. 17) calls, the forming or bringing forth of Christ in w What is all our Adversary hath faid, but to make Re. medies against, or Condescension to the Weakness of the Church's Infancy, as fayes honest W. Tindal in his Works, p. 9. 436, 438. the only great Confi tutes of a Gospel-Church? By which he denyes a Go spel-Church to have been antecedent to that External Order, and confequently that the Believers were not a Gospel-Church, when met together on the Day of Penticost, nor long after : fince the Gospel had been many years preached, Multitudes converted and many baptized by the One Spirit into the One Body of true Gospel-Fellowship, before ever those Epistles were written by the Apostle Paul eitherto the Church at Corinth, or to Temothy, in which on ly External Order is mentioned: Nay, at this rate, he hath Unchurched every Party in England but one; if yet one may be excepted; for if External Order only constitutes a Gospel-Church, every Party in Eng. land differing greatly in their External Order, it must follow, that none but one, if any one, can have any just Pretence to a Compleat Go pel-Church, come o quently Mungrils. He still forgets what he promise hyled that None of them were further concerned against cicoupe be Quakers then Vindicated. Howbeit, herein they may hold him excused, that he hath equally unchurched

Order.

But I intreat the Reader to confider, what a Monfton he hath made of Christ, who describeth him with two

Himself and these he preacheth to in Company,

with all other Parties in England being out of that

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fuch Bodies to one Head, one Invisible, the other Vi fible; one washed in the Blood of the Lamb, grafted into the true Vine, bringing forth Fruit unto Holinefs, Qualifications hid from the Eye of the World, as worthy John Bradford told T. Weston, as in B. Martyr, 104, 312. That the Church of Christ is Invisible to him that hath not a Spiritual Eye; The other constituted of People, no matter (how Unregenerated if) fubmitted to an Eternal Structure of Order and Discipline ; A Cover for all the Wolves, Antichrist's and Hypocrites, that have been, are, or shall be to the End of the World. In short, No Position can be more destrudive to the Power of Godline's, the Fellowship of the True Church that lives in God, and pernicious to the Souls of Men, by securing them in their Fancied Refarion to a Gospel-Church, whilst in an Un-gospel Spiit, estranged from the Power of the true Go pel, and unacquainted with the Congregation of the Faithful, who through Faith overcome the World, and know a Washing in the Blood of the Lamb, and a being grafted into the true Vine, and made to drink into the one Spirit, bringing forth Fruits unto Holiness. chide, After this fort of Doctrine Men may be Membens of a Gospel-Church, and not of the True Church; Members of a Go pel-Church, and not good Christians, no, nor good Men it self. Indeed such a Pastor as our Adversary suits such a Church, and such a Church exally fits such a Pastor; from whom God deliver me and all People, and them from themselves, I mean the Power and Prevalency of that pernicious Doctrine and Spirit that now infects them. He proceeds, however with what fuccess we shall see.

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Reply,

Reply p. 59, 60.

To this of their Invisible Church, I told W.P of their Cofficers very Juicable to a conceited nothing. Fox Myst, 2. The Holy Ghost made the Officers of the Church Over-seers; The Over-seers to be Invisible, for the Saw with an Invisible Eye, and so were in the Spirit, which is Invisible, and not in the Flesh. But W. Penn meddled not with this, which I dare say (as much as behath of the Quakers Spirit) he cannot tell the Meaning of himself.

Rejoynder.

I had no Reaf in to meddle with what I could not, for compot yet find ; I intreat my Reader to confider the Unreasonableness of his Taunts; In his first Book he first me to pay. 8. where no such thing was to be Atrund, yet did I not place it to the Account of his Trushery, the best Construction he can make of any Innocent Omission on my part; In his Reply he sends me to pag. 2. and there I am as wife as I was before, no firth Words or Matter appearing: What shall I say of such an Adversary? Was I then to be blamed for not moddling with what was not to be found? Or deserve I see better Terms at his Hands, who made no hard we of it in my Answer? Or Lastly; Is he not worthy of downe Blame, that adds to his first Mistake ase. cond, and then abuseth me, as if on purpose I had avoided the Ditt of an Authentick Testimony, hitherto not produced? But suppose G. F. hath ever written my inch Pasage, doubtles by Invisible Over-feers he only meant, Spiritual, not Carnal-minded Men, who by the Laufiele Eye, which the True God bath opened, might mutch !

wareh over the Flock, as to their inward and spiritual Conditions: This the following words make good, 'for they fam with an invisible Eye, and fo were in the Spi-'ra, which is invisible, and not in the Flesh. In short, They were not meer outward Officers, exercifing in Outward Rule and Dominion about outward Things, but Men qualified by the Holy Ghoft, with minward Discerning to Over-see the Spiritual State of the Church; not that their Persons were invisible, or their Actions towards the Church, but that Heavenly Faculty given them of the Holy Spirit, which rendred them Over-feers, or Menable to fee or difcern the State and Condition of the Church, was of an Invisible Nature.

He fell very foul upon us in his first Book, because of Dutch-Woman's Speaking in one of our Meetings in her Tongue; charging upon us, That we did orderly, scording to the Popish Maß, which was to Pray in an Unknown Tongue. To which I made a large, and I ope, sufficient Answer, of which he reports but these wo or three Parcels, First, That I called it a Disingewom Reflection; Noxt, That we do not affect fuch Obwity; Laftly, The Divine Light, Power or Spirit inurdly manifested, is the one Tongue to the Children of ght. This he calls Foolish, Antiscriptural, Ridicuard w; But if it be so, I owe it to him alone, who hath thy ade so Foolish and False a Citation of my Words; 6. Towbeit, he faith nothing to what he hath cited, his d Words fet aside. His Resultion was Disingebecause such a Practice is not common or usual ten he hus; Nay, that was accidental: Therefore to Reitupon us as conformable to the Orderliness of the who ight

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Popilh Mass, as if it were a Principle with us to teach, as with Romanists to pray in an Wiknewn Tongue, was more then Disingenuous; for it was False and Malici ow, being thrown out by him on purpose to infame

and di grace us.

That we do not affect fuch Obscurity I affirmed, and our Practice evidenceth it, being rather jeered for our too much Rusticity and Plainnels, and our frequent decrying of Dark, School-Phrases, and turning Rhetorick, by which great Writers wrap up their Matter from the Understanding of the Vulgar. That the Divine Light, Power or Spirit inwardly manifested are none of my words; I will report my Answer, both more largly and truly, and leave it with the Conscience of my Reader, thus.

The fingle Power of the Almighty may both flrike Aftonishment and give Refreshment where the Words utterred are not always understood; fince he frequently doth both without them: Under standing and Inward Sense are two Things; for the Devil may speak the best Words in the Bible, and be an Undiscovered Devil still; except by this Divine Light, Power and Spirit he be inwardly manifested, consequently a right Sense may be had, where Words may not be understood, which [Sense] is the one Tongue to the Children of Light; yet we do not only decry all defigned Obscurity, by Praying and Preaching in Unknown Languages, but with the Apostle say, That we chuse rather by far to speak in a Known Tongue 'as well as have the Sense of our Spirits: Nor did ever A any Quaker yet pretend to be moved to pray in an Unknown Language whilst he was Master of that which Sp

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which was well known to the People. Since then two do not affect obscurity, the Case of the Papists (who pray in Latin rather then in their Native or Vulgar Tongue) he is very Disingenuous in that Restection.

But in Reply to all this he only gives us thus much.

Reply, pag. 60.

Sure I am, that the Spirit of God, by whom the Apostle Paul was directed, is not the Quakers Spirit, nor
its Doctrine the same with theirs in the same Case: I
shall be to him that speaketh a Barbarian, and he that
speaketh shall be a Barbarian to me, I Cor. 14. 11.

Rejoynder.

I would fain know by what Means 7. Faldo hath that Difcerning between the Spirit of the Apostle, and the Spirit of the Quakers. Is it because the Dutch-Woman spoak in an English Meeting: Do we Hold. Teach or Practice any fuch Thing? Besides, the Apostle tells us, That though an Unknown Tonque might render him as a Barbarian to him that under standeth him not, will it therefore follow, that he was a Barbariin, or that he had not the Spirit of Christ dwelling in him? By no means; for he might speak Mysteries in the Spirit, as faith the Apostle, vers. 2. Men may alfo pray in the Spirit in an Unknown Tongue, vers. 14. A Man may Blefs, Praise and give Thanks to God in an Unknown Tonque, verf. 14, 15, 16, 17. Nay, the Apostle saith of such a one, Verily thou givest Thanks well. Now, how all this can be, and yet that fuch Person should be acted by another Spirit then the Spirit of God and the Apostle, for my own part I cannot

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cannot see. In short, The Apostle tells us, That Tonques are for them that believe not, verf 22. But our Friend spoak among them that believed; and though they did not all know what her bare words im. ported, yet they might be and were sensible of the Divine Power in which she spoak, which gave a general Refreshment unto them of that Assembly, that were acquainted with it; otherwise all Fellowshipin Spirit must be renounced: But 'tis to be any thing F.F's Froth will have it, because its unknown to his thick and carnal Understanding. However, the want of a Known Tonque may render one less Profitable, but not less a Christian; for a time should come, the same Apostle said, that Tongues should rease, but never that Christianity, or having the Spirit of Christ should cease; would Therefore to //reflite all that cannot speak in a Known Tongue Antichristian, or of another Spirit then the Spirit of God and his Apostle, is unworthy of any Man that makes any the least Pretence to the Christian-Redigion, indeed to common Sense.

One Passage more then we conclude this Chapter.

Reply, p. 60.

To my Reflection upon their affirming the spake by the Spirit; because they all found Refreshings, viz. so have Couldren many a time of Puppet-Plays, W. P. calls me all to nought, especially because I could not (as he saith) but think it meant by Refreshings, what came from God. But let not Penn think we take our selves bound to reverence such Fooleries.

### Rejoynder.

That it was a Reflection he confesseth; whether it were

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were not an Unseemly one I refer to every Man of Conscience. I did not intend to obliege J. Faldo to believe what we fay, but reprove his prophane Scoffs at what we believe. I would have fo much regard to any People seriously professing Religion, as not to explain what they mean by their Refreshment, by the Pleasure some irreligious People take at the vain and frothy Sport of Pupper-Play; And the worst Word Igave him and his Comparison, was Prophane &; further adding, 'that it out-did Ben. John fon's Alchimift (a Play made in Scorn of Puritans) which all good

Men detest, and himself dying abhorred.

But why may not People be refresht in their Souls from that divine Power, which may attend a Person fpeaking in a Language unknown? Suppose a Godly Affembly of English People and an English Preacher endued with God's holy Spirit, and there happen into fuch a Congregation some serious Forreigners of the fame Judgment, is it abfurd to fay, That notwithstanding their Ignorance of the Signification of the Words spoken, they may have an inward and spiritual Sence of the Zeal, Power and Spirit that eminently attends the Preacher ? if it be, how much more ridiculous is it then for People to fay, It glade ed their Hearts to fee such a Godly Countenance, or to hear the Voice of Sound of this or the other good Man, though they had no distinct Understanding of his Words? I am in this Case a more allowable Witness then J. Faldo, who have feen Sinners struck, the Weak strengthned, and the Strong confirmed at the hearing of the Truth of God declared in a Language they could not understand; The divine Power and Vertue went forth, and they were judged, comforted or confirmed in themselves, and

and they no Fools (though J. Faldo calls fuch things Fooleries and Puppet-Playes) To deny this is to over. throw Spiritual Fellowship in the Ground of it; and to center in this Atheistical Notion, That all our Know. ledge of God comes in by our carnal Eyes and Ears: that is, What others have written, and what others have told me, that I believe, and therefore I believe, and not from the Testimony of this Infallible Spiritof God in my felf; which Credulity renders him more like Rome in that, wherein the is condemnable, then any thing he can truly fuggest of us; but this gross Doctrine being so obviously taught by our Adversary in his first Book, second Part, p. 91. we have the less Reason to wonder that Fooleries and Pupppet-Playes are the best Words he can bestow upon the divine Consolation, Refreshment and Communion of the holy Spirit within Men.

We will add these Testimonies, as the Conclusion of

this Chapter.

### W. Tindal in his Works, p. 250.

Church, the Elect, in whose Hearts God hath written his Law with his Holy Spirit, and given them a feeling Faith of the Mercy that is in Christ Jesus our Lord.

### D. Barni's Works, p. 244.

The Holy Church of Christ is nothing else but that Congregation that is sanctified in Spirit, redeemed with Christ's Blood, and sticketh fast and sure, alonely to the Promises that he made therein.

So that the Church is a Spiritual Thing, and no ex-

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teriour Thing, but invisible from Carnal Eyes (I fay, not that they be invisible that be of the Church, but that holy Church in her self is invisible) as Faith is; and her Pureness and Gleanness is before Christ only, and not before the World; for the World hath no Judgment nor Knowledge of her, but all her Honour and Cleanness is before Christ sure and fast.

# Peter Martyr, fourth part of Common Places, cap. 1 pag. 1.

The Name of a Church is derived of the Greek verse nanciv, that is, to call; for none can be Partakers thereof, which come not thereunto by the Calling of God. And to define it, we say, that it is a Company of Believers and regenerate Persons, whom God gathereth together in Christ by the Word and the Holy Ghost — It is every where called the Body of Christ, because all the Members thereof have him for their Head, of whom by the Joints and Sinnews they take their growing, and attain unto Life by the Inspiration of the Holy Ghost.

### Christoph Goad, p. 37.

"Tis a sad thing that there are Churches—that think it is enough there is a Form of Godliness, that we are in Church-Fellowship, and so lie down together and sleep; I have no Quarrel with Churches, or any Form, but such as have not the Spirit in them; here are all assleep, asseep in Death.

The

### T. Collier's Works, p. 42.

The Church of Christ under the Gospel are the Spirisual Seed, the Seed according to the Promise.

### T. Collier, p. 102.

'People (Saints chosen) called out of the World; they are not of this World, as he is not of this World.

# W. Dell's Sermons, p. 152, 156, 186.

The Church is a Spiritual Invisible Fellowship, gathered together in the Unity of the Faith, Hope and Love.

Christ and the Spirit are the only Officers.

CHAP

### CHAP. IV.

His Charge of our Denying to Hear the Word of God, examined: True Preaching acknowledged.

HE hath maintained this Charge against our Answer with the same sort of Jeers and Florish (but manifest insuccess too) that he hath done what went before. His words are these.

Reply, pag. 61.

Concerning denying the Ordinance of hearing the Word preached, to my Proof from G.F. We must not hear Man, &c. W.P. saith, That is so far from making against us, that it makes for us at an high rate. Much like the Mad-man of Athens, who called all the Ships that came into the Port his own, while he was for all that, but a poor Thred-bare Gentle-man. I proved, that they afferted the Light to be only preached, to be the only Preacher, and only mached to; yea, and the only Obeyer.

Rejoynder.

If this be done, Erit hic mihi magnus Apollo; If to case from Man be not false Doctrine, then not to hear Man is no false Doctrine; for Man is taken in the sine sense in both places; For as God never intended by ctasing from Man, that they should not regard his Prophets, who were Men, when they came to declare his VVill; so neither did G. F. intend that Man ought

not to be heard when he comes on God's Errant or Melfage in the Name of the Lord, but meer Man, Man in his Natural Capacity and Ability without the Holy Spirit and Power of God, which is but a carnal, humans

and worldly Ministry.

To say we only preach the Light is no more then to report, The Quakers preach Christ; for our Doctrine directs People to the Knocks of Christ, the true Light, at the Door of the Soul, who is the Saviour, Redeemer and Preserver of them that believe in him, and keep his Commandments. But that we ever faid, That it was only preached to; year, and the only Obeyer of such Preaching, is as falle as any Thing that can be faid. He tells us he proved it; I will give the ftrongest Passage he brought, J. Parn. Shield, &c. Epist. 'To the Light' of God in all your Consciences I speak: Very well? and what then? Is the Light therefore preacht to, taught or instructed, when he only appealed to the Light in all their Confciences, concerning the Truth of what he said, as the Apostle did? To the Light I speak, that is, To the Light I direct my felf, To that I make my Appeal, if what I write be not true? for what focus it reproveable is made manifest by it, Ephes. 5.13. This Construction is Natural, Our Adversary's forced for nothing is more common with us in General, and that Author in particular, then to turn People to the Light, preffing their Conformity to the Reproofs and Instructions of it, alwayes respecting it as given us of God to be our true, certain and constant Teacher, and alwayes have we been reproacht by fuch as J. Falde for doing fo. But above all, that this Paffage should be brought to prove the Light is the Obeyer of such Doctrines and Instructions, who is the Author of them.

dem, is an Absurdity that reflects great Ignorance, or

Amething worfe upon our Adversary.

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We have already declared our Faith so freely and plainly in this Matter, besides the Testimony of our dayly Practice, that we need say no more then this: Arue Living Gospel-Ministry we own; and the Service and Benefit of such a one we have enjoyed; and besideful are their Feet who come in the Power and Demonstration of the Spirit, that open the blind Eye, turn Piople from Darkness to Light, and from the Power of Sman unto God, Ast. 26. 18: that He may be their Instructer according to that Promise, They shall be all taught of Me, which is the chiefest End of all External Instrumental Ministry. To prove our Sence of true Preaching, we may add these two following Testimonies out of that renowned Independent Dr. Everada

## Dr. J. Everad's Sermon Militia Coelestis

Truth it many toss and tumble the Letter—and make you believe they expound it, and give you the Sense and Vertue; yet how shallow, how literal, how humane, how low, how sensual and carnal do they make the World to be? Even your Rabbies, your Doctors, your great Schollars; which shews, if God himself, if the Lion of the Tribe of Juda, if the Root of David do not open the Seals, 'tis not all the Learning, or all the Universities in the World can help us to the Mystery, and the Mind of Christ as the Apost calls it, Shadows vanishing, &c. p. 326.

and the current of the Parts: For I find that all the currous Dichotomzers do but dream and play with the

Scriptures

Scriptures, feeding themselves with Fancies and not Truth; for, Sure I am, the only Method that holy Men of old observed, was to speak as they were moved by the Holy Spirit—There be many Exposition on this Place, which I will not trouble you withall, for Men speak according to Men; but the Scripture were written by God's Spirit, dictated by his own Finger: We must therefore labour to find out what is God's Mind in the Scriptures, whatever Men say, pag. 369. 370.

# CHAP. V.

Of True and False Prayer.

page, to refute several pages in my Book, relaining to Gospel-Prayer, in which if I make not, he hath done me and the Truth I defend the greatest Service, that a reasonable Man would desire at the Hands of his Adversary; for the Truth of the Matter is, the Man hath shrunk from his Post, and deserted his Colours which we shall make appear by comparing his first Book with his Reply.

Reply.

VV. P. according to my Charge disowns man's Will and the Use of his Conceptions to have any thing to don according to page. 122, and disowns all Prayer that he within, The Quakers Christian

Reasons he gives are as Witless as his Affertion Truthles. Thus; Now, unless Men may perform Gofpel-V Vorship without the Spirit and the Truth; or if in the Spirit and the Truth, yet not by the Motion of either, a thing abfurd, it must needs be that Men lought only to preach and pray by the Motion of the Spirit and of the Truth. How abfurd is W. P's Reafoning here? as if the Under standing, Conceptions, Will of Man in Prayer must needs exclude the Motions of the Spirit, or the Motions of the Spirit exclude them.

#### Rejoynder.

The first Thing our Adversary charged upon us in his former Book was our Denyal of Gofpel-Prayer, to prove which he cited W. Smith, who in his Catech. p. 107. fook against Prayers of Man's forming, in his own undean V Visidom to be performed at his own Time, and

in his own Will; which I answered thus,

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It feems then, that what Prayer W. Smith's Paffage telects upon, is Gospel-Prayer in J. Faldo's Account: of this he takes no notice; he might think it is his Inheft, but I am fure it was not his Honesty to omit it; for it was to entitle Prayers hateful to God, Gofpel, that emight have his Will of us, in making the World beleve that we deny Gospel-Prayer; he was far from the Carriage of a worthy and generous Adversary in this, that knowing how apt many are to receive any Charge gainst us, would have acted deliberately and faithfully, sone concerned by the Constraint of Conscience, when le (alass) fent his many Charges as falle as black, to acense the Ignorant and Credulous against us, Revenge or the Loss of some Hearers, and that which follows, minating him to this Unchristian Essay.

But he proceeded thus; That we own no Prayer that is not by immediate Inspiration and Motion of the Spirit, and without the Use of our Conception and Din. Ction of our Understanding. He brought two or three Testimonies to confirm this Limb of his Charge; ! avoided reporting them by confessing the Matter; my Business was therefore to mantain our Affertion, in order to which I produced John 4. 24. The Worship of God is in the Spirit and in the Truth, which he left out, and from thence I gave the Argument by him repeated, which he is pleased to call Witless and Truthless, aif sayes he, the Understanding Conceptions and Will of man in Prayer must needs exclude the Motion of the Spirit or the Motions of the Spirit exclude them. But this Reader, we will eafily scatter; for if Man offer up his own Conceptions, he cannot be faid to offer up what is in jected by the Holy Ghost, by whom alone God's Chil dren cry, Abba Father; for by Man's own Conceptions, I mean what simply proceeds from man, and where any man prayes fuch Conceptions, he mult needs exclude the Injections and Motions of the bely Spirit, and offer up an unclean Sacrifice; else there would be no difference between the Prayers of the right trous and the wicked.

The Will of man in Prayer was not mentioned in the first Boook; But if by Will he means, Man's Praying in his own Power, and how, and when he pleaseth, w allo deny that; for how can he be faid to pray with Spirit, and worship in the Spirit, who acts withouth it Will, Guidance and Motions of the Spirit : Andif by reas the Will of man Subjected to the Will of God an Rule of the Spirit, then we fay, Such Prayer is not inth Will of man properly, but in his Will, to whom the Will

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man is subjected; That is properly done in the Will of Man, which is done at Man's Disposal, or is in Man's Power to perform; but it is not within the Compais of Man's Will to offer up a spiritual Prayer, consequently, it belongs to the holy Spirit to furnish Man with that Capacity: So that by the Will of man we do not understand the Will fubjetted, but the Will absolute, and that we exclude. The Will of Man in that Case is swallowed up in the Will of the Spirit, as the Apostle Punt's Life was swallowed up in Christ; It is not I Paul that live, but Christ in me; It is not I, Paul, that pray, but the Spirit that prayeth in me; that is, I Paul live by and through the Life of Christ Fesus, and in Subjection to him; and I Paul pray by and through the Spirit, and in Subjection to its holy Motions. I distinguish between things being done contrary to the VVill of Man, and not according to the VVill of man; for Paul might pray not according to his own VVill, but the Mind of the Holy Spirit, and yet not pray contrary to his own VVill, because religning of his own Will unto the Power and Leadings of the Holy Spirit (To be acted by that, whereby he receives a new Will, even the Will of the holy Spirit) he does not relift or act contrary to the Will of the Spirit, though not according to his own Will.

But for our Adversary to say we deny the Ose of our Understanding in Prayer, is a great Mistake, if not a Slander, That which I objected against was an other VVord by him carelessy or designedly omitted, to wit, the DIRECTION of our Understanding; for there is as much Difference between the USE of our Understanding and DIRECTION of our Understanding, as between a Master and a Servant as to

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command & obey, Understanding is alwayes made Use of by the holy Spirit in Prayer; for without it there would be no Subject for the Spirit to act or work upon. the Direction of our Understanding in Prayer, is perfect. ly exclusive of the Direction of the Holy Spirit, for there cannot be two Directors; Besides, if the Direction in Prayer, be ascribed to the Understanding, there is nothing left that may be attributed to the Spirit, wherefore fay we, The Understanding is not to direct, but to bedirected in Prayer to Almighty God by his own holy Spirit, according to that notable Paffage, Rom. 8.26,27. The Spirit also helpeth our Infirmities, for we KNOW NOT what we should pray for as we ought, but the SPIRITIT SELF MAKES INTER-GESSION for us with Groanings which cannot be settered, and he that searcheth the Heart knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints according to the Will of God.

Offered Eight Arguments in Defence of this Do-Ctrine, whereof he cited but one, and faid no more to it then I have reported; For that little he added, was

See my Answ.
Pag. 133.
Rom. 13.14.

but an Aggravation of his Fore-mentioned Consequence. Seven then of my Arguments remain unmedled with; I will hint at three to show not any Reason but

my Adversaries Shuffle.

If the Children of God are led by the Spirit of God (and not by their own VVils, Conceptions and Directions) then no Access to God without it, consequently, Prayer without the Leading of God's Spirit is not acceptable with him.

Again; If no Prophecy or Preaching was to be of old but by the Revelation or Motion of the Spirit, though but

to mortal men, of far greater Reason should not any Prayer be made to the Eternal only Wise God, without the Mo-

cion of the Holy Spirit.

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Lastly, Man of himself is Unable to think a good Thought, and as the Professors say, from the Crown of the Head to the Sole of the Foot, altogether Unclean; therefore he can not perform Gospel-Prayer by the Direct on of his own Understanding, Use of his own Conceptions, and Strength of his own Will.

To this Purpose was my fourth Argument, which, with those that went before, and follow after it, my Adversary unmanfully declined. I will conclude this Chapter with six Testimonies; the first out of a venerable Author (with almost all Nonconformists) J. Calvin.

## In one of his Sermons upon Job 32.8.

It is the Spirit of God who dwells in Men, &c. 'Man '(fayes he) cannot discern any whit of God's Secret 'until he be enlightned; we can never by our Will reach 'so high as to know God, we must put our Reason from us and renounce it utterly (what fayes J. Faldo to this 'Doctrine of his Father Calvin) Again, If we will have our Lord to fill us with his Wisdom, it behoveth us to become Fools; that is to say, We must not bring any thing of our own, for that were the shutting of the Door against God.

# H. Bullenger's 4. Decad. Serm. 5. p. 665.

'The Spirit of Man praying in this World, being enlightned and kindled with the Spirit of God, groaneth and maketh Intercession for the Saints.

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# W. Perkins the English Calvin in the same ments. Thoughts, p. 336. 21. writes thus.

All Exercises of Christian Religion are to be in the Spirit. The Inward Motions of the Spirit, are of themselves the Worship of God, whereas our Words and Deeds are not simply, but so far forth, as they are found in the renewed Motions of the Heart.

# Gualt. Cradok upon Ephef. 3. # 169.

'That you may see the greatness of his Power, what a World of Prayers doth the Spirit of God put into thy Heart that thou art never able to utter with thy Mouth. 'All the Wisdom of the World cannot make one spiritual Petition. We may make Forms of Prayer, but now the Spirit of God that knows the Mind of God, THAY makes Prayers according to the Will of God, and 'HE (Spirit) prayes with Sighing and Groaning undutterably. I speak to them that know the working of the Spirit. If the Lord should only hear the Prayers thou makest with thy Mouth, thou wouldst be a Poor Man, but the Lord respects the Prayer of thy Heart.

# W. Dell. Serm. Chrift Spirit, &c. p.35.

When God hath a Mind to give us the Spirit, he puts us in Mind to ask it; yea, God gives us the Spirit that by it we may ask the Spirit, feeing no Man can cask the Spirit but by the Spirit, Acts 1. 14.

Dr. J. Everad, the great Spiritual Separatist in King James and Charles the firsts Time.

Be affured whatever Prayers, whatever Sighs, whatever Groans thou puttell up to him, be loates all but what his S.O.N. M.A.K.E.S.; but all his Requests are heard and granted, pag. 225—Be sure that your Prayers be such as become God's Ear to hear; for all the Prayers of ALL FLESH through the whole World, is displeasing to God, pag. 243.—Not the best Duties you can perform will please him, except they be salted and seasoned by his own Son, p. 9.

Never think that all your Prayers, your Tears, your Alms, &c. pleases him, but only that which is his Son's own Action and Work in you, p. 355. But know, he (God) regards none of these Prayers: But when he Son, in whom he is well pleased, when he prayes, he hears him alwayes; but if any other Prayes, he regards not, p. 438. 442.

Again, 'It must be his Son's Work in us, else he loaths all, even the best of the Sacrifices; if it be not Jesus Christ in us that doth all, viz. that loves God, and sears God, and obeyes God, and believes in God, &c. his

Father regards it not.

But what thinks J. Faldo of all these Things? J. Calvin, W. Perkins, H. Bullenger, Gu. Cradok are unquestionable, W. Dell Master of Cajus Colledge in late times; And for Dr. J. Everad his Works were licenced, Decemb. 6. 1652, by no less Man then J. Caril; and approved by The. Brooks and Mat. Parker, all three Independent Pastors; the first lately deceased, the other two not many dayes ago living, who I hope

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are able to justifie their Kindness to that notable and doubtless very religious Man.

Perhaps the Truth may find better Quarter for these great Authors Sake, therefore I bring them, though indeed it is truly lamentable, that the Professors of our Age will not know the Doctrines of Men they hold in great Admiration, when they meet with them in the poor Quakers Writings; but instead of acknowledging miserably brow-best them with oppobrious Language. thereby bringing the greatest Truths into Suspition with the Vulgar. But, Oh Lord God of Truth, This bath been the Portion of thy People, and Lot of thy Children, whom thou hast gathered out of the World in all Ages, at the Hands of those, who boust themselves in other Mens Labours, and have a Name to live, but are dead to that Life in which they should live to thee: They feem to honour the Prophets, and garnish the Sepulchres of thy Ser-Sants that are at reft; but having erred from the Conduct of thy Spirit, and resisted the holy Motions of it; they are become the greatest Perfecutors. Resisters and Vilifiers of thy holy, living, pure and spiritual Way. Oh Lord Godarise for the great Names Sake, seaze apon their Consciences by thy Invisible Word of Power; Lay Judgment to the Line and Righteou fne f to the Plummet, Dash their fine carved Images in Peices, and let thy consuming Fire take hold on their Chaff and Stubble, and bring them to thy righteous Ballance, that they may fee they and their Religion to be lighter then Vanity; that they may witness thy mighty Work of Redemption and Salvation, before they depart hence and are never seen more, through fifm Christ, the alone Advocate and Mediator, Intercessor, Redes.

Redeemer and Saviour of all thy dear Children, who have believed in his Heavenly Appearance, by whom be Everlasting Honour, Glory and Dominion, Amen.

## CHAP, VI.

of Positive Ordinances as our Adversary calls them, to wit, Baptism and the Supper.

HE introduced his Discourse of Baptism and the Supper with an Account of the Nature of these Ordinances, distinguishing them by Natural and Positive. He excepts against my reporting of one part of his Doctrine, calling it by no milder a Name then Forgery. I will give both our Quotations, that my Reader may the better see what Ground he hath for such severe Resection; I cited him thus,

The Ordinances hitherto considered are called Morral from their Natural Obligation, although respecting their Substance, they deserve a more Evangelical Denomination, without which we cannot call them Christian Ordinances. This he calls Forging, Corner ting his Words, and that he that hath the Conscience to deal with such an Adversary, may make him say what he lifts, Reply p. 56.

I will now punctually transcribe his Words as himself hath quoted them, and a plain self-Descat will lye at the bottom of all this Displeasure.

Reply, p. 66.
My Words were these to a Letter, The Ordinances I
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have hitherto considered are called Morral, from their Natural Obligation; although that Substantial and Essential Part and Qualification of them, their Respect to a Mediator will require a Dénomination more Evangélieal, and without which we cannot call them Gospel or Christian Ordinances. Let VV. P. make the best Advantage for his Causes these Words will afford him and spare not.

Rejoynder.

Having his Leave, I hope he will not be angry if I take him at his Word; but before I proceed, I cannot but declare my Amazement in calling this circumstantial Omission by no milder term then Forgery, who God is record between us, of 50 Testimonies, which he hath pretended to take out of our Friends V Vritings, hath miscited or misseported one half of them, and in

poled falle Gloffes upon the other.

Now lets see wherein I have wronged him. I will observe every Variation; The First yeth between the Ordinances hitherto considered, and the Ordinances have bitherto considered; It seems I have was lest out, but this is not one Step to Forgery. The next lyeth betwixt these two Passages, although respecting their Substance they deserve a more Evangelical Denomination, and his Saying, although that Substantial and Essential Part and Qualification of them, and their Respect to a Mediator will require a Denomination more Evangelical, the Difference lyeth here; first, that I have put but the VV ord Substance in the room of Substantial Essential Qualification, their Respect to a Mediator; wherein al Qualification, their Respect to a Mediator; wherein conceived have not wrong dhis matter; for the substance of the Morral Ordinances, & the Substantial or Essential

Part or Qualification of the Morral Ordinances are equivalent: The Difference only lyeth that I did not rapeat his four Terms, when one would ferve, but used the VVord Substance, as carrying in it the import of the rest; For the Moral Ordinances Respect to a Mediaur, I fay, they either respect the Mediator from the Substance or Circumstance of them, not the Circumstance to be sure, therefore the Substance, and that VVord I used in the Place of Substantial or Estential, as before. I cannot yet see where the Forgery lyeth; but let us proceed; The next Variation lyeth between will require and deferve. Now I know not any VV rong Idid him in faying, those morral Ordinances deferve, instead of those morral Ordinances will require. The barfher Word of the two is in his own Quotation: There be yet two Faults more that I have committed that help to the Forgery in my Adversaries Opinion; The one is this, I cited it a more Evangelical Denomination instead of a Denomination more Evangelical; The other was . this, instead of Gospel or Christian Ordinances, Idid only fet down Christian Ordinances. All these things considered, I cannot believe these Omissions are able to stain my Credit in the Judgment of any fober Reader, though 7. Faldo tells me, They are enough to frain any man which is not all black already.

This miserable Shift and causes Cry of Forgery, designed to amaze & divert the Reader from calling upon
him for a more ferious Reply to the Use I made of his
own Doctrine against himself, cannot take me off from
persuing my Advantage; for I think those Omissions so
little to his Prejudice, that the inserting what I lest out,
would, if possible, have made more to my Purpose.

The Use I made of it was this:

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First, That a Ministry grounded internally upon the ( special) Grace and Gifts of God, externally upon the Scriptures of Truth, 2ly, That a Well-ordered Church confifting of Religious Members, preaching, praying, and that scripturally too, are by him called Christian Or. dinances, and made natural to all Nations before Chrifts visible Coming; and consequently, there was the Thing Christianity before the Name of Christianity, which pleads our Cause against his first Chapter and his gros Contradiction to himself. 3ly, Those he calls Natural Ordinances, and that are of universal Obligation, an far more substantial and necessary to Salvation then these two of Water-Baptism and the Lord's Supper, upon which be more peculiarly bestoweth the Title of Christian; Since no Man can ever be faved without the one, I mean thole Natural Ordinances, as be calls them, grounded internally upon the Grace and Gifts of God, and any Man may be certainly faved without the other that he so peculiarly ealls Christian Ordinances, viz. Water-Baptism and the Supper.

Isay, his Citation hinders me no more of this Advantage then mine he excepteth against; for if the Substantial and Essential Part and Qualification of them, and the Respect to a Mediator will require them to be Christian Ordinances (that Part I lest out, and for which he quarreld me) what Reason can there be for his counting me a Forger, and telling the World, that I single cut off his Matter, and then tell him of self-Contradiction, when the Words omitted give a surther Weight to my Consequences, and justifie them beyond all Opposition: For if these Ordinances be Morral, naturally of liging with all, Gospel and Christian from their Substantial and Essential Qualification, and the Respect to a

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Medister, then there must needs have been Christian Gospel-Ordinances from the beginning of the World. In fhort, Since he denys not my Consequence upon that Citation I made; and that we have shown the Difference to be little, and what there was to make for me, Ithink I may well conclude, that my former Argumenration was found. Thus much for this Cavil. He goeth on.

Reply, pag. 66.

A Passage pag. 133. (in W.P.) I cannot Per-[wade my self to let pass; W. P. thus, It is no less then Blaspheming in our Adversary, and an evident Contradiction to himself, to affert, That the Light he grants those immutable Ordinances to result from, may be doubtful or decay, respecting it self, since it were to by, that God-were doubtful, and liable to decay. Thus far W. P.) The Light I fook of was Natural Light, or the Light of Nature in express Terms, which medare not, nor the Quakers do not say is God, but a humone Faculty.

Rejoynder.

He might very well have perswaded himself to have this Passage pass, unless he had given it a better Reh: He is willing to bring us in for Stars, but we reject his Kindness.

The Quakers fay, That God is the great Sun of Rightemfness, and Fountain of all Light; That he enligh-tens all with a Measure of his own Divine Light, and batfrom thence proceed these Moral, General and Obligaby Ordinances, which J. F. himself confesseth to be

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Gospel and Christian; and therefore it is both a Contradiction, and little less than Blasphemy to call the Light a Sinful, Sorded and Rediculous Thing, as p. 47. of his Reply, and yet say so much in Praise of these Natural and Universal Ordinances.

But above all, that he should say, the Quakers Demy the Light to be God, &t own it but for a Humane Faculty, who imployes many pages to prove the contrary, and not above two pages off, expressy calls it the Quaker Christ, shows him either to have been very careles, or not well himself, when he writ so extravagantly.

We are now come to consider the Ordinances them selves, and first that of Baptism.

Reply, pag. 67.

Water-Baptism W.P. disowns to be a Gospel-Ordinance, his Reasons I shall answer briefly. Christ never was Administrator of Water -Baptism, p. 133. Its Christ's Command, and not his being immediate Administrator that constitutes an Ordinance.

Rejoynder.

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He should have given my first Reason before he had pretended to answer it. I further told him, That Was ter-Baptism was John's the Fore-runner, used figuratively and preparatively to the Visible Coming of the Messiah, which being past, that preparatory Dispensation is gone with it; and lessly, that the Fore-runner is not to continue, but give way to him and his Administration that was so fore-run, which were Christ and his Baptism. That John was to decrease, that is, Was ter-Baptism.

trer-Baptism; and Christ to increase, that is, his E. vangelical and Spiritual Administration. To all this Faldo fayes nothing : So that he fpoak Truth but by halfs; that is, what he faid was no Answer, yet it was briefly faid. However, I do affirm, that Water-Bapnim is therefore Legal, because Christ is not its Administrator; for the Legal Dispensation came by Moles, but the Evangelical by Christ, not his Disciples; and this not coming by Christ, it cannot be Evangelical, consequently no Gospel-Ordinance. Besides, Idenythat it is Evangelical because he is not Administrator; for Christ is the alone Administrator of all things relating to his own Kingdom, the Temple-Worthip Altar, Circumcifion, Baptism, &c. are invisible, answerable to the Nature of his Priesthood and Kingdom. Again.

It is said of John, That the least in the Kingdom of God is greater then he, yet that a greater Prophet hash not risen then John the Baptist, Mat. 11.11, Now this could never be understood of John's particular Condition, but of his Water-Administration; therefore water-Baptism is not Evangelical. I might tell him in short, That he has given away his Gause in this Particular, by rancking Water-Baptism among the divers Washings pag. 50. The Apostle (Hebr. 9.) accounts Legal, and abrogated by bringing in of a better Covenant, the great Evangelical Ordinance. Next, let him tell me, where it is that Christ commands Water-Baptism: But this perhaps he thinks he hath done in his Answer to my second Reason, as by him re-

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Reply, pag. 67.

Again, W. P. pag. 136. faith, That Baptism mentioned Mat. 28. was not the Baptism of John, but Baptism of the Holy Ghost, called the Promise of the Father—He distinguisheth not between John's Water-Baptism and his own, but betwixt any Water-Baptism at all, and his own Baptism of the Holy Ghost. Baptism with the Holy Ghost was not in a proper, but analogical and metaphorical Sense.

Rejoynder.

John Faldo hath done ill to drop my Answer, and render it so obscure, if not impertinent; for by making that Gap in the middle, to whom can we refer that Word HE? To John? That cannot be; how can the after Sentence relate to the former, or beunderstood as it is? But thus hath he dealt with me from time to time, which I will not call Forgery, but Difingenuity I am fure it is, I said, as he reports me, That Water was not under food in that Text : He shifts it off with faying, That the Baptism of the Holy Ghost onot a Proper but Metaphorical Baptism. But what's this to his proving, That the Baptism in the Text was that of Water, and not that of the Holy Ghost, which was and is the Question between us? I told him, 'That Christ in all likelihood commissionated them to Bap tize with that Baptifin wherewith they were to be Bap tized themselves; my Reasons were three : First, Because his Baptism was That of the Holy Gholt; and we are to suppose, that he commanded them to Baptize with his own Baptism; therefore not with Water. Next, Because these Words, Go, Teath, 6 Bupi

Baptizing, being some of the lat words Matthew reports him to have spoken while in the V Vorld; they must need have relation to that Saying which Luke recordeth in Acts 1. to have fallen from him immediate before his Ascension, viz. And being assimbled together with them, he commanded, that they hould not depart from Jerusalem, but wait for the Promise of the Father; which, saith he, ye have heard of me; For John truly baptized with Water, but ye shall be baptized with the Holy Ghost not many dayes hence. Tay, the other Paffage in Matthew must needs have relation to these words, inasmuch as they are by two Evangelists recorded to have been spoken immediate-Wefore his Ascension, it being within four Verses of this Passage, that Luke tells us, He was taken up of their Sight. For in this part of Luke's Narrative the Commission given us by Matthew is wholewomitted, which doubtless was spoken at the same time; for we frequently find, That what one Evangelift omits the other supplieth; Therefore I read the words thus, John indeed baptized with Water, but ye hall be Bapt zed with the Holy Ghoft; Then Go, teach all Nations, baptizing, them, &c. Unto all this he is follent as if there had been no fuch thing observed. My third Exception against Water-Baptism, respectthis Text, Matthew 28 'That the Preposition 'Ei', or into the Name, &c. could not be faid of Water, herefore no Water-Baptism; which he takes a litdenotice of, thus replying.

Reply, pag. 67.

Baptism with Water was into the Name, &c. as a Sign; and Baptism with the Holy Ghost, which is the R

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Gifis of the Holy Ghost, might also be where the Personi so gifted were not really ingrafted into Christ, or san. Et sted.

Rejoynder.

That Baptism with Water may be into the Name of the Father, is not fober, unless it could baptize intothe Nature of the Father; for nothing less then Regeneral tion is wrapt up in the Text: Besides, that it is unworthy of the Spirituality of Christ's Ministration and Kingdom, that he should make Water-Baptism two thirds of his Commission, which Men may be baptized with, and yet be as great Strangers, yea, Enmies to Father, Son and Holy Ghoft, as the most inpious of Men. And admitting, that by the Holy Glot is to be understood the Gifts of the Holy Choft; yet is it Heterodox with a Witness, to say, That a Min may be baptized into them, and yet remain unfanctiff ed, and ungrafted into Christ; for what is it but to lay, That to be baptized by the Holy Choft, is not to fandific Men, nor graft them into Christ; for fich hath been his Carelefnels in this Expression, that he hath not particular larized what Gift Men may have, and not be fanctified or grafted into Christ, but plainly denyes in general Terms, the Baptism of the Holy Ghost to be the same thing with fanctifying and grafting Men into Christ So many as were Baptized into Jelus Christ were Baptized into his Death; was this done by Water? where is J. F's Figure now he cast to abuse the Text, Mat. 28? Again, As many as have been Baptized into Christ, have put on Christ, Gal. 3. 27. I would fin know by what Figure F. F. makes Water-Baptisma putting on of Christ; such case putting on of Christ will

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will fall hard one day upon such as he and the like Christians. But why should expect a better Account of these Divine Mysteries from a Man that knows so little of them, and sets so sleight by them? But let us hear him a little further.

Reply, pag. 67.

Many things are expressed by the Word Baptism, yet but one Proper Baptism, which is Water.

Rejoynder.

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If he had faid one shadowy Baptism, it had been better expressed, for that he himself elsewhere acknowledges it to be; however, his one proper Baptism is not the Apostle's One Baptism, Eph. 4. 5. unless he will make the Baptism of Water, and the Baptism of the Holy Ghost to be but one and the same Baptism; if he can, he will perform an impossibility; if he cannot, there will be two Baptisms, John's proper Baptism, Christ's improper Baptism, as J. F. will have them contraditinguisht.

Now which of these two is the Evangelical and Durable Baptism; the one the Figure, the other the Substance; the one the Fore-runner, the other the Thing Fore-runned? May we not ask of Water-Baptism as Christ askt concerning John? What went ye forth to see? one that said of his Dispensation, I must Decrease, Christ Increase. I will not allow of J. Faldo's word proper at this time, though allowable enoughamong School-men, because the Philosophical Sense of it is not known to the Vulgar; The word proper now bearing a different Signification; and in the after com-

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mon utige of the word, Christ's Eaptism of the Holy Ghost is the only proper Baptism, and that of Water but Shadowy and figurative. I will give him a like Case upon his use of the word proper, and leave it with my Reader what to call this part of his Reply. There was but one preper Pascal Lamb, and that was a Beast with four Legs: Alfo, there was but one proper Circumcision, and that was the Circumcision of the Flesh; therefore are they Evangelical, or to continue? But doth not he know that they are notwithstanding abrogated by that Lamb and Circumcifion, which according to his Language, are not proper but metaphorically for Infomuch that after the Apostle's Speech that is no more that Lamb, nor the Circumcision that is outward; neither Baptism; &c. but that which is not in the Letter, but in the Spirit, Rom. 28, 29.

I more then hinted p. 138,139. of my Answer at this very thing upon his making the Baptism the Sign and Thing signified but one Baptism, as a true Exposition of that Passage of the Apostle to the Ephesians, One Lord, one Faith, one Baptism; But he is afraid to meddle with that; for indeed never Man more over shot himself, opening such a Gap to Judassim, as I suppose no Man pretending to be a Christic

mi, ever ventured at.

But he faintly goes on in these words.

Reply, p. 67.

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W.P. rells me, p. 137. of the Apostle Paul's Pra-Elice. Practice then we see (and all the reasonable World knows) is not Institution. This is not a very sound Expression in it self. I do not say, that Practice is Institution, but the Practice of the Apostles in pursuance of an Institution is a Proof of its Continuance.

Rejoynder.

The Expression is sounder then he is Ingenuous: He neither fets down his own Paffage nor my Answer; how then can be Honeftly or Intelligibly reply: However, he tells us, that he can beg the Question, that is, That the Apostles practifed upon an Infitution; Thus. he defends his Affertion, by repeating his Affertion. We have great Reason to suppose him pincht, or else we should not find him so tame; Here a Man may handle him without Knocks. But why did he take no notice of the rest of my Answer, and say so little to this; and which is worfe, an Untruth too? For he politively layes down in the second Part of his first Book, pag. 39. this Argument; Because Paul dia Paptize Now what can some, therefore it was an Ordinance. we call this but a Contradiction to himself, who manifeftly infers Institution from the Apostle's Practice, and yet sayes, He doth not say that Practice is an Institutim; unless he will shroud him elf under the doubtful Signification of the word Practice, which may as well be used about one thing as another; but as I meant it of an Apostolical Religious Practice, so he ought to mean in his use of the word Practice, or else he equivocates.

Healfo told us before, That the Reason why Water-Beptism was not laid upon the Apostle Paul I Cor. I. was, because his Call was extraordinary, and out of due time. To which I answered, 'That if he was inferiour to no Apostle in his Works, why should he be reputed so in his Commission? That the Priests generated

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rally allow them to have been all extraordinarily called (it has been their Plea against our Call in their dayes) That no Man in our Dayes has a larger Commission in the Point; and lastly, That since he was a Gospel-Christian-Apostle, if Water-Baptism had been then reputed a Gospel-Christian-Ordinance, neither had God omitted that in his Commission, nor had the Apostle spoak so sleightly of it, as he doth, when his thanks God, that he baptized so few; for, sayes he, I was NOT SENT to baptize, but to preach the Gospel, I Cor. 1.14,17. Acts 26.18.

But to all this, and abundance more, he was willing to be filent: Yet, that he may not be thought to say nothing, although he gives not the Reader that part of my Answer unto which he replyes (I conceive less his Weakness should be too nakedly exposed) he dot at a venere, to bestow thus much at random upon me.

Reply, pag. 68.

If W.P. intended by the thing signified, saving Grace, then it was come to many before Baptism at all was instituted, and Faith in Jesus Christ was required in all before Baptism was offered; If of the Gifts of the Hely Ghost, the Apostle Peter was so sfar from Arguing after his fushion, that he makes it the Ground of Baptizms them. Can any Man forbid Water that these should not be baptized, who have received the Holy Ghost as well as we? But if W. Penn had been there, he would have reproved Peter of Ignorance and Sin.

## Rejoynder.

No fuch Matter; But I may well reprove John Falds, as guilty of both, who is ignorant as not yet

to know the Thing fignified; and fo finfed, as to charge the Apostle Peter with that which his own words will not bear; for here is no more of an Institution then there is in Paul's Words to the Corinthians, As often a you do this, coc. Christ's Baptism is the inward Washing by the Word of Regeneration, which makes perfect as pertaining to the Conscience, of which Water-Baptism was but a Figure, I grant that the Sign ended not fo foon as the thing fignified began, in Point of Pra-Hice; but I affirm it did in Point of Institution. It is not bright Day as loon as it is Day-break; Shadows vanish gradually; and Customs (especially if grateful, as were Signs and Ceremonies to Fewish-Christians) ere not easily left. Water-Baptism was the Prologue to Christ's Visible Appearance, and when he was come, akind of on: ward Testimonial or Signification of their Belief in the Visible Appearance of the then so much denyed, To cruelly derided, and crucified fefus: Wherefore I fay, it was not Evangelical, but an Introductory Ceremony, fuited to the external State of things in that Day, which in some competent Time so varied, that there could be no Pretence of Christian-Prudence for Perpetuating the Practice of it, much less any Reafon for its Institution; for as the Christian Power and Spirit then brightned, and Christ came to be more and more formed in the Hearts of his People, VValer gave way to the Holy Ghost and Fire; John to Christ; and their Carnal Historical Faith of Christ to the Revelation of the Son of God in them, the one thing necessary, even the Eternal Substance, that as He grew up, and put forth himself gradually, were off all shadowy and Figurative Observations. Thus did God

God restore the Kingdom to Israel, and bring back the Captivity of his People; having said Help upon one that is Mighty, the Son of his Love, who alwayes was the Baptizer of all them that believe in him, into his own pare Nature, which is that Regeneration, without which, no Man shall ever enter into the Kingdom of God

## CHAP, VII.

Of the Bread and VVine, which Christ gave to his Disciples after Supper, commonly called the Lord's Supper.

Our Advertary begins his Sixteenth Chapter thus.

Reply, pag. 69.

W.P. having little to any purpose to say upon the Point of the Lord's Supper, hath recourse to his old Shifts; First he changes the Independents with the Death of J. Parnel, p. 141. But what is that to the Question? and I believe as little to the Truth, as my hand in the Blood of Kings and Princes.

Rejoynder.

Then is John Fuldo deeply guilty of the Blood of Kings and Princes; for certain Persons of that Way apprehended, imprisoned, and hardly used him to Death; Doubtle & no Minderer, no Trainor was ever handled at that inhumane rate by English Men, as was this

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this poor Young-man by those pretended Saints. I refer my Reader to the second Part of our Serious Apology, p. 185, 186, 187. for further Satisfaction. Nor have I used any Shifis to avoid the Strength of J. Faldo's Charges or Proofs. I am glad when he meddles with Matter; for I find more Trouble, Chaff, Froth and Pedantry, then when I encounter any thing more folid: But if this be not crying out-first, there is no such thing, as I will make appear in this very Chapter. I brought several Reasons to justifie our Disconinvance of the Supper, foberly discoursed in four or five pages: He takes no more notice thereof, then if there had been no such thing, saving that he tells us, He neglicts them because they befreak the Emptiness of their Author: Such a Way of Replying, that had I loved Shifts more then honest Answers, and could put off my Conscience at that easie but unjust Rate, it would have faved me the Trouble of having to do with John Faldi's effayes against the Quakers. He bestows his time in making good two Proofs he pretended to bring out of our Friends Writings; how well he acquits himlelf we will examine.

J. Parnell it seems said [The Bread that People broak in that Observation, was Outward, Natural and Carnal] This he counted most Hainous. I told him, That the Bread and Wine being of an Outward Elmentary Nature and Substance, may in Comparison of what they signifie, be very properly termed, Natural and Carnal. Upon which he bestows this Reply, after his wonted Modesty.

Reply

Reply, pag. 69, 70.

Very well becoming Penn's knowing Divinity and Philosophy; Fire and Air are of an Elementary Nature; is Fire and Air therefore Carnal?

Rejoynder.

We would not that any should think that we intend by Natural and Carnal the worst Sense that may attend these words; for sometimes they import a Wicked and Accursed State; but simply as they are opposed to things supernatural and spiritual, and in this Sense all parts of this visible World may fall under their Signification.

Outward relates to the same thing, and so doth Elementary, as vulgarly understood, and by me appropriated. I was not making a Philosophistical Lecture, but writing of plain and Evangelical Doctrine; I know that VV ords in Philosophy do carry a quite other Scale then what they bear in common Conversation, I opposed Natural to Supernatural; Carnal to Spirital; Outward to Inward; and Elementary, which relates to any of these V Vorlds Elements, to the Nature of that Food which comes down from above; and I think Bish. VVilkins's Real Character will vindicate me from the Crowing Charge of this pretended Divine and Philosopher.

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His next Testimony was out of VV. Smith's Primmer; They [Bread and VVine in the Lord's Supper] are the Pope's Invention. This I utterly denyed to have been delivered by VV. Smith, and did require

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him in the view of the World to produce any such Words out of the Books of W. Smuth, or any other of our Friends. His Reply is this.

Reply p. 70.

What W.P infinuates I charged them with, viz. calling the Bread and Wine Christ bleffed, the Invention of the Pope; I am as little concerned to make Proof of, as he is boneft to make report of; for my Book layes no luch thing to their Charge.

Rejoynder.

What a filly Evasion is this? Did he not charge us with calling the Bread & Wine of the Lord's Supper the Pope's Invention? And doth he now tax my Honesty in saying, That he makes us to call the Bread and VV ine Christ blessed, the Invention of the Pope? I would fain know what is the Difference between these two Expressions; were not the Bread and VVine Christ blessed, the Lord's Supper? If not, he knows what follows; and if they were the Lord's Supper, then to call the Bread and Wine Christ blessed, or the Lord's Supper the Invention of the Pope, is equivalent; therefore he ought to think himself greatly concerned to make us Satisfaction for having cast so great a Scandal upon us & our Doctrine. But he hopes to help one Shift by another. Hear him:

Reply, p. 70.

But you are to take Notice that W. P's Words import that very same Bread and Wine which Christ and his Disuples ear and drank together at Jerusalem.

Rejoynder.

### Rejoynder.

Oh, J. Faldo, leave of these horrible Falshoods: Hath neither Christianity, nor thy Profession, nor common Reputation Power enough to influence thee into more Justice towards thy Adversary? What Man of Sence can think I meant only that very same Bread and Wine which Christ and his Disciples eat and drank together? There is no Foundation for this ill Comment; And dare appeal to my Readers Conscience in this Matter: And so meanly hast thou managed this Matter, that thy very next Words show the sightness of thy Reply.

Reply, p. 70.

Whereas my Charge is of the Bread and Wine used in the Ordinance of the Lord's Supper after his Death among God's People and his Churches.

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What Difference was there in Point of Time between Christ's eating the Supper with his Diciples just before his Death, and their breaking Bread together soon after his Death? Not a Year; whereas the Pope showed not himself till near six hundred Years after. I cannot see, Friendly Reader, how much more criminal I made my Adversary by charging him with saying in our Name, The Bread and VVine Christ blessed is the Invention of the Pope, then he hath made himself by his own Saying, That we call the Lords Supper eaten soon after his Death, the Popes Invention; unless he should deny the Latter to be the same Sort of Supper with the sormer. In short, We cannot but repute this an Injury too apparent for John Falds's utmost Invention to cover. But that

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lemay not suffer the Imputation of Forgery, at least ivery gross Perversion, he thus braveth me.

Reply, p. 70.

If Pen dare deny it to be in W. Smith's Book which I quoted three or four times over in pag. 39. I shall prove him a Deceiver to all that will but read it, W. S. answers withis Question, 'I would know Father how it is contening these things called Ordinances, as Baptism, 'Bread and Wine, which are much used in their Worthip? Answ. Why Child, as for those things they rose from the Pope's Invention.

Rejoynder.

This Citation as rankly and partially as he hath put down, doth not prove that we account the Lord's Supper either as it was eaten by Christ and his Disciples before his Death, or by his Disciples after his Death, whethe Pope's Invention. How can'it, fince we know the Pope's Date to have been for many hundred Years after that Practice; His Citation must therefore be understood of fuch a Baptism and such a Supper as the Apofare Church bath prefumed to practice; and that I put not a fairer Gloss then his own Answer will allow. olerve these Words; and the whole Practice of those things AS THEY use them had their Institution by the Pope, and were never SO ordained of Christ: bongly implying, that what was of Christ's Ordination was not of the Pope's Invention and Institution; confemently, That the Lord's Supper was neither a populh Inuntion nor Institution; which is yet plainer from his dowing VV ords: " For he did not ordain fprinkling Water in a Child's Face, or to make a Sign of the Cros

in his Forehead, nor God-Fathers and God-Mothersto undertake for it : Neither did he ordain Bread and VVine to be SO (or after that Manner) used and re. ceived. So that nothing can be plainer then that his Reflection lies against their Manner of practizing and u. fing them, & not against the Things themselves, as at any time practiced by Christ or his Disciples & Followers: Therefore he is quite belide the Truth, in telling the VVorld that he doth but apply these VVords Pope's Invention to the Name, that is, Lord's Supper, which the Quekers apply to the Thing; fince we fo clearly diffin. guilh betwen Bapii m & the Lord's Supper (Name and Thing) and these Practices and Usages of them, which have risen since the Apostacy; Now it rests with thee, Friendly Reader, to pass Judgment, which of us two hath acted the Deceiver (to leave out a great many more of his hard VV ords) he that affirmed VV. Smith called that Baptism and Lord's Supper, which was in Use Tome time as well after Christ's Death and Ascension's before, the Pope's Inventions, or I that affirmed, and from VV. Smith's own Book have exprelly proved, that there was no fuch thing faid, as primitively practiced, but only as they have been fince abused by the Apostare Church. | For the Supper it felf I refer the Reader to the fixteenth Chapter of my Answer, and shall only fay at this Time, that as it was a Comme moration or Remembrance of Christ to the Disciples, who were at that Day so weak in Faith, as Luke 24.11. Mary Magdalen's news about Christ's Refurrection feemed to them as Idle Tales; yet that the Service and consequently the Institution of it were of, as they came to witness him the Evangelical Supper or Paffover to their souls, and that we therefore discontinue it. Finds Because

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berause the false Church hath made Market with her initating that primitive Practice, drawn the Minds of People abroad from the Heavenly Bread of Life, which souly to be received within, and hath been shedding so much Blood about it, rendring it and Water Baptilim the Seal of Christianity, thereby puffing up People to blieve that of themselves which they are not; Next, we have the Testimony of God's Spirit that he is withdrawn from fuch Observations that have been so much infifted on and magnified in the World; Laftly and eminently we discontinue it, because Christ is become unto our souls that very Thing, which it was most fully and properly the Sign of, to wit, the Heavnely Bread and Paffover, which nourisheth the Soul unto Gernal Life. Where by the Way it must not be fornoten how perverily he wrongs Christ and Holy Scripwe, who turns this Paffage, Do this till I come, after this strange Manner . The Lord's Supper is a Remembrance of Christ's Death past, NOT TO COME, Rep. p. 71. wherein first, he makes as if there were a Death to come; Next, Instead of exhorting People wlook for his Coming, until which he bid his Disciples practife it; he turns back their Eyes from that Expectation, and makes the Sign wholy to have Reference to what was past, and not what was to tome, thereby seeking to perpetuate his Absence, and bar out his Appeanance (implyed in these Words, till I come) which ends the Abience, during which the Institution lasteths for the plain English of it framed into an Argument sthis: The Supper is to remember Christ's Death hat upast, but that will be alwayes past, therefore it ought to be alwayes so remembred. The like may be faid upon word Remembrance, for if it ought to be practifedfed because of remembring Christ's Death, then forever, because his Death ought never to be forgotten. Thus it perverts the Text, in that it makes not the outward Supper to cease upon his Coming, as John 14.23. Rev. 3.20. (which is the Evangelical Supper) till whose Coming Christ bid his Disciples do it: But to continue upon the Score of remembring Christ's Death only (which as I said before, ought never to be forgotten) is consequently to continue it upon Institution forever.

Ishall only leave two things with my Reader, and so proceed to the next Chapter; first, That from our discontinuing the Practice of these outward and temporary Observances, J. Faldo concludes, our absolute and general Denyal of them. 2ly, Because some of our Friends have denyed, rejected and termed Popish the long Abuse of these Things, he makes no Difficulty of charging us in so many Words with calling Water-Baptism and the Lord's Supper, as laid down in Scripture and primitively practised, Popish Inventions, &c., God if he please make this Man sensible of his notorious Injustice towards us.

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### CHAP. VIII.

Of the Doctrine of Justification.

HE introduceth his Chapter of Justification in these Words.

Reply, p. 71.

Upon the Point of Justification I cited 18 Proofs to my Charge, To three of which W.P. answers by Way of Evasion and Railing, being silent to the rest.

Rejoynder.

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lcited but three, & thought them as sufficient as threefore, sure I am, they carried the Sence of the other
fitteen, if not, he did ill to produce them. I have
answered the Law in the Point. And for Evasion and
Railing, if ever I used either, it was not in this Chapter, where I have bestowed ten Pages of Sober and
Christian Discourse; unto which he returns me but
three Pages in Defence of his former Application of our
Friends Writings, for Maintenance of his Charge; and
what his Carriage in this particular is, I will leave with
my Reader.

His Charge was, that we denyed the Transactions of Jesus Christ in the Flesh to have any Influence into our Justification before God. Three of his Proofs I considered, and rescued from his Tyranny. The first was this: 'All that are called Presbyterians and Independents, with their feeding upon a Report of a Thing done many

'hundred

'hundred Years ago, E. Bur. Trump. p. 17. This J. Faldo called Reproaching such as all Faith on Christ's Righteousness and Sufferings by him wrought and suffered when he was in the World: An Answer that suits all Hypocrites at what time their Historical Faith is struck at; but what said! why thus he brings me in. 'E.B. 'meant no more then their Excessive Admiration of and 'Regard to what Christ did without; Thus sar J. Faldo quotes me, and then replyeth.

## Reply, p. 72.

Thus W.P. thinks to salve all with his Meanings which are well nigh as corrupt as the Quakers Text; for the Admiration of what Christ then did, will admit of the Excess.

Rejoynder.

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There is much more Reason that we should give our Meanings of our own Writings then F. Faldo forus fince he is alwayes fure to make them against us; if he will not allow us to explain our own Minds, but make it the Priviledge of an Adversary, we are sure to be worsted, be it right or wrong, nor can he escape by his own Practice: But why is my Meaning corrupt, or the Text either? May not, nay, do not Peoplerely upon those external Transactions of Christ, (as recorded in Scripture Story) fo as to neglect the whole Work of Redemption and Sanctification by the Power of Christ within? Or is it false Doctrine to affirm that those who hold the whole Work of Man's Salvation to have been throughly wrought by Christ's visible Trans actions in the V Vorld (thereby excluding the most no ceffary Opperation of his Power and Spirit for the

Redemption of such as have been imbondaged by Satan, are Excessive in their Apprehensions of what Christ did for Man-kind, when visibly in the V Vorld? If it be, we must ingenuously confess, we are Holders and Mantainers of corrupt Dostrine. But whilst Scripture is of any Value, that denyes Heaven to wicked Workers

(though fair Professors) that says, withmt Holiness no Man shall see the Lord; and without being born again no Man hall enter the Kingdom of God; That

Math. 7.27. 23. Heb. 12. 14. John 3. 3. 5. Gal. 6, 7, 8, 9.

Men shall reap what they sow; and that

Men are fanctified before they are compleatly justified; We need not much fear to say, That such as attribute all unto Christ's visible Transactions, when he was in the World, are Excessive in so doing. And if this be true, how unfair was my Adversary in leaving out that Part of my Answer, which would have further explained my Mind, and prevented his making so ill an Use of that which he did report; but perhaps, this might be one Reason for his Omission, which ought to have been a Reason against it; for to these Words E.B. meant their Excessive Regard to what Christ did without; I added, whilst they neglected, undervalued and decryed for Blasphemy and Enthusias m the Appearance, Work and Rightensfiness of Christ within, P. 148.

To be short, friendly Reader; J. Faldo, either defigned to drop this Part of my Answer, that he might the better rack the other to his own End and our Disgrace (which if he did, it was unmanly, much more unchristanly done) or, he intended his Reply for my whole answer; and then his Doctrine will ly thus: Whoever foregards Christ's Transactions without as to neglect, undervalue and decry for Blasphemy and Enthusiasm, the

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A pearance, Work and Rightconsness of Christ within, and not Excessive or out of the Way in their Apprehension of Christ's Transactions; But J. Faldo hath that Regard to the History of Christ's Transactions, whilst he neglects, undervalues and decryes for Blasphemy and Enthusiasm the Appearance, Work and Righteonsness of Christ within; Therefore J. Faldo's Regard to Christs Transactions, whilst he so neglects, undervalues, &c. in not Excessive or out of the Way. Thus it lyeth for him; Let us now see how his Reply formeth it for us.

Such as say, We ought not so intirely to regard, or rest upon Christ's visible Transactions in the World, as to neglect, undervalue and decry for Blasphemy and Enthusiasm the Appearance, Work and Righteousness of Christ within, hold and mantain corrupt Doctrine; But so say E. Burroughs and W. Penn; Therefore E. B. and W. P.

mantain corrupt Doctrine.

These Arguments are the Natural Import of J: F's Reply; how found and confiftent with Scripture and Reason, is left to the Judgment of Impartial Men. Had E. Burroughs's VVords been more ingenvouly weigh'd, he would have feen them to have bin no wimes for his turn; for may not Men feed upon a Report of good Things, and for want of unfeigned Repentance, true Faith and humble Obedience, never be benefitted by them? If J. F. denyes it, he consequently excludes the Inward VVork of Faith and Repentance to be necessary (fayes he and all fuch Profesiors) to apply Christ's Transactions beneficially; and if he confesseth Repentance and Faith to be requisite for the right and profitable Application of Christ's Transactions, then is not feeding upon a Report of them fufficient (for at that rateall the Hypscrites and Lord-Lord-Cryers in the Worldshow-

ever impious, would be certainly faved) doth E. B's Reproof of such who vainly hope thereby to be justified and faved in the Sight of God deserve to be stiled I could here produce many folid corrupt Doctrine. Testimonies out of the Writings of several ancient and worthy Protestants, but shall confine my self within the Compass of a Passage given us by a present Writer, quoted by our Adversary in his first Book, p. 58. and that is Dr. Stilling fleet in a Discourse called his fix Sermons, 'If they did believe Christ came into the World to reform it, that the Wrath of God is now revealed from Heaven against all Unrighteousness, that his Love which is shown to the World is to deliver them from the Hand of their Enemies, that they might ferve thim in Righteousness and Holiness all the Dayes of their Lives, they could never imagine that Salvation is intailed by the Gospel on a mighty Confidence or vehement Perswasion of what Christ hath done for them, p. 160. Thus teacheth D. Patrick, D. Tillat fon, D. Cradock, W. Shirlock and others called Episcopalians (to fay nothing of the general Independents and Baptists) how this will agree with J.F. But above all, how Episcopalians are no further concerned in his Book then vindicated, a Story he hath the Confidence to tell in his Preface, whilft they are so manifestly contradicted in the great Point of Justification, every common Capacity will see without further pointing. And so we proceed to the next Exception he makes against my Defence of a Saying charged by him upon R. Farnsworth, as fit for his Turn.

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Reply, p. 72.

To the second Citation (viz. What Righteousness Christ performed without me, was not my Justification

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on, neither was I faved by it) W. P. feeks to mend one Error by another, much akin to it, thus, (VVhat gives daily Access and Acceptance to and with the Lord, is that Preparation of Clean and Righteous Adornment the Soul actually receives from Christ, &c. Take Justification in this Sense, and not for Remission—and let our Adversary do his worst. There needs a Diver of Delos to make very good Sense of these words. I am so will acquainted with the Quakers Meanings, as well as their Sayings, that I dare affirm he intends by all this no other Righteousness for Access and Acc ptance then what is subjected in Men, and is therefore their own Righteousness.

Rejoynder.

The words he charged upon R. Farnsworth, I defended conditionally, that is, That if ever he spoak or writ them, he did not intend any Benefit that came by Christ's Offering of himself by the Eternal Spirit a Sacrifice for all, for the Remission of Sins that are past through the forbearance of God, which is the sirst part of Justification; But that the Justification and Salvation he understood, were not from the Guilt of Sin past by Christ's Offering, &c. but from the Root, Nature and Power of In-dwilling Sin, through the Powerful Operation of Christ's Spirit in the Inward Parts, in the Heart and Conscience.

But first, let is be remembred, that he cited no Book, a Fault I found with him before, and desired him, just where he leaves off, that the next time he would let us know what was the Book that afforded that Expression, which he hath not done; next, That he dares affirm we intended our own Righteousness to be that

which

which gives us Acceptance with God; whereas in fo many words I faid, that the Clean and Righteous Adornment, which gives the Soul Admittance into God's holy Courts, must actually be received from Christ, the Lord her Righteousness, which four words, with a great many more, he difingenuously skipt. For those words of his, Subjected in Man, I know not what he means by them, unless it be a Righteousness within the Power and Ability of Man to bring forth; (for I know no other Righteouine's that can be subjected in Men) and that this was not my Meaning (notwithstanding his obtrusive Confidence) my own words plainly evidence. He might as properly fay, that a Child's being washed clean by its Father, is its own Cleanness, or that it made it self clean; or, because a poor Man in Rags intreats some better Rayment at the Charity of a great Man, and that he would please to take him into the Capacity of a menial Servant; therefore that Livery or Apparel bestowed upon him, by which he is denoted, and hath the Access proper to one of his Family, was of his own proper Cost or Working; and not the Gift of his Lord and Master. If this be Absurd, John Faldo's Consequence cannot be Rational.

In short, The Everlasting Righteousness which Christ brings into his People, by which he fits them for his Father's Communion, is not the less of him, nor the more of or from us, because in us.

But that I may not trouble my self to challenge him to prove this Pernicious Meaning to be ours, he S 4 sayes Smith's Cat. p. 74. Quest What is the Righteous ness that justifies in the Sight of God? Answ. For we have Life before we have Motion to act or do any thing that is pleasing to God, and in that Life we have Salvation, and so Life and Salvation is freely given us from God.

Reply, pag. 72.

This Citation Mr. Penn had to confider in this Chapter he pretends to answer, but he forbears it among many other, which say more for my Purpose then he dare transscribe.

Rejoynder.

If there were others more to his purpose then this, he is to blame to conceal them; but believe him that will, I cannot; And we have Cause to think, that if he hath misapplyed this, he would not have been very faithful in the rest; I do seriously profess, I never met yet with his Peer for quoting.

First, there is no such Question either in pag. 74. or in several pages before or after that, if in the whole

Catechism.

Secondly, he hath left out Five Words of the Antiwer, which stood us most upon to be cited, and altogether the true Question, which was this.

Quest. But whether do you not depend upon the

Things ye do for Life and Salvation?

fore we have Motion to act or do any thing that is pleasing unto God.

What

What, Reader, can be clearer, first, then his Denval of our Dependance upon Good Works for Life and Salvation? Next, What plainer, then that he excludes Action, and consequently Works, as in the Creature, from fo much as pleasing God; unless God vouchfafe to breath the Breath of his own Life, and thereby impower him to bring forth Fruits of Holines? Lastly, That the Reason of Man's Acceptance is nothis own Works or Actions, but his being found afting and working in the Living Faith, which is the Gift of God, by and through which Access to, and holy Fellowship with God are enjoyed by his Children-And thus much W. Smith's following words tell us: and fo Life and Salvation is freely given us from God, and by his Grace we are faved through the Faith which 'we have in him, and that puts us upon Motion and 'Action to do his Will in all things, and yet not to depend upon what we do for Life \_\_\_ But do all things which he commands us from the Motion (or first fetting on work, of his Life; and this is Life before Ataion, which moves us to Action, and not Action before Life, thereby to attain Life, Catechifm, page 73,74.

Now, Reader, this considered, give us thy Judgment of J. Faldo's daring Proof; Doth it not to a Tittle make good his Charge, That the Quakers are for Justification by their own Works? What sort of Conscience must be have, that dares look the World in the Face, and obtrude such arrant Untruths upon it? Doth this Scandalous Perversion become a Man who two pages off tells us of his abhorring to Misseite,

Mis-render or Mis-apply our Writings?

To conclude; He feems to write at all Adventures, fup-

upplying his V Veakness with Considence, and drowning the Noise of his own Forgeries by his vehement Clamours against such imaginary ones as he hath provided for me, to go under my Name, which is his greatest of all. I heartily pray to God, that he may be stopt in this Unconscionable Course, and come to find true Repentance, that Eternal Anguish do not in recoverably over-take him, as the Just Recompence of such Unjust Dealing with us.

His third Citation was out of I. Penington; 'Can outward Blood cleanse the Conscience? Can outward Water wash the Soul clean? His Comment uponitis this, A plain Denyal of the Efficacy of the Blood of Christ shed on the Cross to cleanse the Soul from the Guilt of Sin, by its Satisfaction to the Justice of God. To which I answered, 'Doth I. P.' deny or any way meddle with the outward Blood concerning the Guilt of Sin past, how far it had an Influence into Juftification, taking Justification in that Sense. But doth not I. P. treat of the outward Blood with res spect to Purgation and Sanctification of the Soul from the present (Nature) Acts and Habits of Sin that foldges therein? Is there no Difference betwixt being pardon'd Sin past, and the Ground of it, and being renewed and regenerated in Mind and Spirit, and the Ground of that Conversion? His Reply to this, though he gives not two Lines of what I now repeated out of my Answer, lyes thus.

Reply, pag. 74.

And if we allow Penn's Construction, that he denyed the Blood of Christ, which he calls outward, to have an

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influence into Sanct: fication, he commits a foul Error; for cleaning the Conscience by Sanctification is the Effect of the Blood of Chr st, as well as the other. The New Testament or Covenant is by Christ said to be the Cup of the New Testament in my Blood, wherein all the Promises and Mercies of the New Covenant are afferted, of which, Ithink, Cleansing by Sanctification is none of the least.

Rejoynder.

If by the Promise of Sanctification to be afferted in the Blood of Christ, he understands that both the Promise of Sanctification, and all other Promifes relating to the Dispensation of the Gospel, were afferted, ratified and fealed to them that believe, in and by the Blood of Christ, Ishall heartily and cheerfully submit; But if he mean that the Blood of Christ, shed so many Hundred Years ago by the Hands of Ungodly Men, is the inherent real Purger of the Conscience from Dead Works, I mest deny what he layes; for the Scripture attributes Sanctefication to the Eternal Spirit; It is one Article of the common Creed of the called Christians, viz. the Lavour of Regeneration, which is by the Spirit. But what is all this to J. Faldo's defending himself from abusing 1. Penington's Words? to wit, that by asking, Can Outward Blood Clean e? Can Outward Water wash the Soul? He would make him to deny Christ's facrificing of himself upon the Cross to have any Influence towards the Remitting of the Guilt of Sin past, which is quite another thing? as this Argument manifests, which naturally expresseth J. Faldo's wresting of I. P's words?

He that denyes Outward Blood can cleanse the Constience, denyes that Outward Blood may be a Sacrifice whereby to declare the Remission of the Guilt of Sinpass, which is so absolutely and obviously salse, that it may be seen of every mean Capacity; Yet hitherto J. Faldo's Reasoning runs. Once again before we leave him, thus.

He that is pardoned the Guilt of Sin that is past by the Blood of Christ as a Sacrifice declaring Remission to all that believe, is by the same Blood washed, cleansed, renewed and regenerated in his inward Man from the very Nature, Power and In-dwelling of Sin; which is as untrue as the other; yet both these Arguments follow upon J. F's mis-rendering of I. Penington's words; But his Credit in this Particular is not at all blemisht by his Comment upon I. P's words, if we will believe him; for he thinks it may be justified by a Passage out of W. Smith.

### Reply.

Catech. pag, 64. 'We believe that Christ in us doth softer up himself a Living Sacrifice to God for us, by which the Wrath of God is appealed to us. This Passage I cited, which Penn among many others takes no notice of; And if this can be the Blood of Christ shed at Jerusalem, on the Cross of Wood, it is a most intredible Mystery.

### Rejoynder.

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There is no Difficulty, Friendly Reader, in unfolding his pretended Mysery, if the Question unto which the Answer was made be considered, which wasths,

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What is your Faith concerning Christ IN YOU as a Redeemer? which relates not to the Blood of Christ hed on the Cross of Wood; wherefore to make the Answer deny Remission of Sins to be declared by Christ's facrificing of his Body upon the Cross (which was no part of the Question to be answered) is like all the rest of his Injustice towards us; If the Answer had rejected that Sacrifice, we should have condemned it, s much as he hath abused it; But unless he denyes that Christ offers himself in his Children in the Nature of a Mediating Sacrifice, W. Smith's words are fo far from Denying the Blood of Christ shed upon the Cross of Wood, that he must allow them to be found in themselves; for Christ is a Mediator and an Attonor in the Consciences of his People, at what time they shall fall under any Miscarriage, if they unseignedly Repent, according to 1 John 2, 1, 2, as allowably as that he prayes in his People, as their Head, A.Sadeel Opera which A. Sadeel faith out of Augustine, pag. 37. and D. Everad, as anon. So that up-

on the whole, this is as strong and clear a Proof, as others that he hath hitherto brought; for as they, so this (in Question and Answer) wholely concerns what Christ is to Man in Man (which was no part of the Question) and not what he was to any in his Visible.

Appearance, which was the only Question.

Before I leave this Particular, I must again declare, That we are led by the Light and Spirit of Christ with Holy Reverence to consess unto the Blood of Christ shed a Jerusalem, as that by which a Propiniation was held subto the Remission of the Sins that were past through the Forbearance of God unto all that believed: And we

do embrace it as fuch; and do firmly believe, that thereby God declared his great Love unto the World; for by it is the Consciousness of Sin declared to be taken away, or Remission sealed to all that have known true Repentance, and Faith in his Appearance. But because of the Condition, I mean Faith and Repentance, therefore do we exhort all to turn their Minds to the Light and Spirit of Christ within, that by seeing their Conditions, and being by the same brought both into true Contrition and holy Confidence in God's Mercy, they may come to receive the Benefit thereof; for without that neceffary Condition, it will be impossible to obtain Remission of Sins, though it be so generally promulgated

thereby.

To conclude; As in my Answer at large, so here, in short, Ifay; Justification may be taken in a two-fold Sense; Compleatly, and Incompleatly: or rather thus, compleat Justification hath two parts; the first is, not imputing past Sins, or accounting a true Pennant, a Righteous (or clear from the Guilt of past Sin) as if he had never Sinned, through the Remission which Ged declared and sealed up to all such in the Blood of his Son; and thus far Righteousness as imputed goes, and is the first part or Justification begun. The compleat or last part of compleat Justification, is the Cleanfing of the Conscience, and Regenerating the Mind from the Nature, Power and In-dwelling of Sin by the effectual working of the Heavenly Power of Christ, and bring. ing into the Heart, and establishing his Everlasting Righ reonfness in the room thereof.

V

## Some Scriptures considered relating to this Doctrine.

To the first part belong such Scriptures as these: Ila,53.11. He shall bear their Iniquities 7207 septuagint ofer, that is, He skall bear away their Iniquities, as did the Scape Goat figuratively under the Law; or, That God would declare his remitting or paffing over the Sin that was past, and. 2 Cor. 5. 19,20. that he would be in Christ reconciling the World unto himself, not imputing their Trespasses unto them.

Also Rom. 4.5. But to him that worketh not, but believeth on him that justified the Ungodly, his Faith is counted for Righteousness; that is, God acquitted upon Repentance, and Faith in his Promise, such as have lived in a Course of Ungodliness. For no present Work, how good foever, can justifie any Man from the Condemnation which is due for the Guilt of Sin that is past. So that justifying the Ungodly in this place is pardoning the Ungodly; and being so pardoned, upon Faith in the Promise of God, is accounted for Righteon [ness, or as if the Person pardoned had never sinned: and this appears from the 7th and 8th verses, Bleffed are they whose Sins are forgiven, and whose Iniquities are Copered.

Again, Chap. 5.6. For when we were yet wit hout Strength, Christ in due time dyed for the Ungodly; and verse 8. But God commended his Love towards us, in that while we were yet Sinners Christ dyed for us. is, Christ laid down his Life to reclaim Sinners, and to declare the Righteousness of God for the Forgiveness of the Sin that is past, to all Ungodly and Sinful Men-

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that turn from the Evil of their Wayes by unfeigned Repentance; it was done in and by Christ for all Ungodly Men, but not to the Benefit of any without Repentance. Not that people should go on in Sin, but by so recommending of his Love, and sealing such Glad-Tidings with his own Blood, to allure and engage them from their present Course of Sin, 1 John 4. 19.

He first loved us, men must not therefore continue in Sin, that Grace (that is Forgiveness) may abound; Godfor-

bid, Rom. 6. 1.

The last considerable Place is in the second Epistle to the Corinthians, Chap. 5.21. For he hath made him Sin for us, who knew no Sin; That is, He was made a Sacrifice for the remitting or passing over of the Sin that was past; for such as repent and believe, that they might be made the Righteous nejs of God, or rather accounted Righteous in the Sight of God, as if they had never committed Sin by not imputing or forgiving the Sin that was past.

This Serice the two fore-going Verses confirm to wit, that God was in Christ reconciling the World unto himfelf; not imputing their Trespasses unto them, and hath committed unto them the Word of of Reconciliation. then we are Ambassadors for Christ, as though God did be feech you through us, We pray you in Christ's Stead, that you would be reconciled to God, verie 19, 20, agreeing with Rom. 3. 24. Whom God bath fet forth to be a Propit: ation through Faith in his Blood to declare his Righteoutness for the Remission (or passing over) of Sins that are past, through the Forbearance of God; which is neither arigid Satisfaction for, nor a Justification from Sins that are paft, prefent and to come, as a late shallow VV riter in his Preface to the Hartford self-confusing Pampblet idlely and fallely called the Quaker converted, would have us believe

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believe, but an acquitting from or remitting of past Sin men Faith and Amendment of Life, which makes up that only imputative Righteousnels, that the Scripture

holds forth, or we can allow of.

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The Scriptures that belong to the second Part of this Doctrine, which makes up compleat Justification, are fuch as these: Keep thee far from a falle Matter, & the Inneent & Righteaus flay thou not, for I will not justifie the wicked, Exod, 23.1. Lord who (hall, ABIDE in thy TA-BERNACLE, who shall DWELL in thy HOLY HILL? He that WALKETH UPRIGHTLY and WORKETH RIGHTEOUSNESS and SPEAKETH THE TRUTH IN HIS HEART, Pfalm, 15, 1, 2. When a Righteous man turns away from his Righteou fress. for his Iniquity that he has done, hall he dye; Again, when the wicked Man turneth away from his Wickedness, and doth that which is Lawful or Right, he fhall fave his Soul, Ezek. 18. 26, 27. Not every one that sayeth unto me Lord, Lord, Shall enter into the Kinodom of Heaven, but he that DOTH the Will of my Father which is in Heaven, Math. 7. 21. Untess a Man be born again he cannot enter into the Kingdom of God, John 3. 3,5. If ye keep my Commandment, ye shall abide in my Love, John 14. 10. For not the Hearers of the Law are quiftifledbut the Doers of the Law shall be justified, Rom 2.19. If ye live after the Flesh ye shall dye; but if ye through the Spirit do mortifie the Deeds of the Body ye shall live, for as many as are led by the Spirit of God are the Sons of Ged, Rom. 18. 13, 14. That the Offering of the Genthat iles might be acceptable being sanctified by the Holy er m Shoft, Rom. 14. 16. But thisis the Will of God, even ilely your Sanctification, I Thef. 43. Because God hath ve us from the Beginning chosen you to Salvation through Sunlieve

otification of the Spirit, and Belief of the Truth, 2 The!
2. 13. Was not Abraham our Father JUSTIFIED
by WORKS, when he offered Isaac his Son upon the
Altar? Ye see then how that by Works a Man is justi-

fied, and not by Faith only, Jam. 2. 22,24.

In all these weighty Passages there is nothing more clear then that Santification both ulhers in, and compleats Instification. First, In that no Man can have right to Remission of Sins, but upon Unfeigned Repentance and True Faith begotten in the Heart, which is as well the Beginnings of Sanctification, as Introduction to Justification. 2dly, That (though we grant as before at large, Remission of Sins, not to be the Effect or purchase of inward Righteonsness and Holines, for its impossible; but the free Love and Mercy of God vet) without the Holy Sanctifying or Regenerating Work of God in the Heart, by the Operation of his Eternal Spirit, whereby to do the Will of God, as it is in Heaven, it is impossible to have Access into Pfal. 16. God's Tabernable and Holy Hill, much less to 11. be justified by him. And indeed, as true Repentance, which is the beginning of the Work of Sanctification, opens the Way for the Remission of Sins that are past, which I call the first part of Justification; fo is Regeneration or Sanctification throughout, in Body, Soul and Spirit, as well the compleating of Jultification, as Sanctification, confequently it is that ficord Part of Justification; because it is a making Man just by Nature, who was before just but by Imputation; that is, he that was accounted just by not having Sin imputed through Repentance and Faith in the Love of God, declared in and by Christ, is now inwardly made more just, because made Holy, as God is Holy, Levit.

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Levit. 20. 7. Perfect, as his Heavenly Father is perfect, Mat. 5. 48. Righteom, even as God is Righteom, I John 3. 7. through the effectual Working of the Holy Ghost.

There are Two Scriptures which prove this.

The one is, I Cor. 1.30. But of him are ye in Christ Jesus, who of God is made unto us Wisdom and Righteousness, and Santtification and Redemption; where the word Justification is left out, and yet the Thing Justifi.

sation doubtless included and implyed.

The other is, Rom. 8. 30. Moreover, whom he did predestinate, them he also casted; and whom he called, them he also justified, and whom he justified, them he also slorified; where Santtification is left out, yet without Dispute the word Justification includes it. Nor are we alone in this Judgment, since both Ancient and Modern Writers arough the same.

### Irenaus, adv. Heref. lib. 4. cap. 30.

Irenaus, Disciple to Polycarpus, who was Disciple to John the Divine Apostle, sayes, Justi antem Patres writte Decalogi conscriptam habentes in cordibus suis legem. The Patriarchs, sayes he, were justified by vertue of the Law written in their Hearts.

Again, (Lib. 3, cap. 4.) He speaks of many Nations of the Barbarians of whom they that believe in Christ have Salvation written in their Hearts by the Spi-

fit, without Paper or Ink.

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## Clemens Alexandrinus, Strom. lib. 7.

And fayes Clemens Alexandrinus, who lived in the fame Century; 'Ye are made of him to be Righteous, as he is Righteous, and leavened of the Holy Choft.

### Orig. Epist, ad Rom. L. 4. c. 4.

And Origen also tells us, 'Therefore Christ Justified them only who have betaken themselves to
'a New Life by the Example of his Resurrection,
and have cast away the Old Garments of Unrighteous
ness and Iniquity, as the Cause of Death. Thus far of
Fathers.

### Of the Reformers from Popery.

## H. Bullenger, Decad. 1. Serm. 6. de Justif.

H. Bullenger thus; 'To justifie signifieth to remit 'Offences (that is, as I distinguish the first part; but hear what followeth) 'to cleanse, to sanctifie, and to give utterance of Life Everlasting. Again, 'Justification is taken in this present Treatise for the Absolution and Remission of Sins, for Sanctification and Adoption into the Number of the Sons of God.

## D. Barns's Works, p. 243,244,245.

To him I will add D. Barnes, Burnt in Henry the Eighth's

Eighth's Dayes, who in his Diffeourse of the True Church against the Romish Bishops, afferts in full and pathetical Expressions; That what gives her Acceptance in the Sight of God, is her being presented to God by Christ her Head, without Spot, through the Washing of Regeneration.

## B. Downam. of Justif. chap. 1.

So Bishop Downam of Justification distinguisheth and determineth this Point almost in the very same Terms.

I will conclude with some Passages out of J. Spirgg's Book, entituled, A Testimony to an Approaching Glory.

f. Sprig. Telt. p. 81,82,83,84,85,88,89.

We may be bold to say after Christ, That Flesh prospitteth nothing. If you only know Christ's Dying
and Rising without you, it will profit you nothing,
sexcept you have him Dying and Rising within you.
Error in this is the Root of the Dead Faith, whereof
the World is full — Paul doth not say, that the
"Hearing that Christ dyed for the Sins of Men, doth
make them free; No, there was the Spirit of Life in
"Christ Jesus — Here is that which puts a Difference,
when the Spirit of Jesus Christ brings the Covenant to
the Heart of a poor Creature, when the Spirit of Adoption and Sonship revealing us God as our Father, rewealing God in Union with us, our Righteousness and
our Strength, he doth indeed seal us to the Day of Redemption;

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demption; He fers apart Christ's Sheep, this distin-

What fayes J.F. to this? Is it not beyond what E.B. faid of a Report of Christ? So that if you lay your Salvation upon an \* Historical Christ, ye will be deceived, If you will have that in which you may con-

fide, you must have Christ revealed in you in the

Spirit.

This is the sum of all I desire to commend unto you, that we are not justified, we are not sanctified by Christ's dying, by Christ's suffering in the Flesh only, That is not the compleat Ministration of our Salvation (There indeed we see our Salvation as in a Glass, and it is transacted as in a Figure, as in the History) but then are we actually sanctified, when as God doth send that same Spirit of Adoption into our Hearts, revealing unto us the Love of the Father, and revealing unto us our Reconciliation, that Reconciliation that was held forth to us on the Cross, but which is dispensed unto us, by our being offered up upon the Cross, as Christ was.

All these Persons put great Value upon the Inward Work of God and Christ in the Heart, and plainly determine Sanctification and Justification to be one and the same thing; but if any one have the Preserence, the Scripture it self gives it to Sanctification, I Cor. 6. II. Know ye not that the Unrighteous shall not inherit the Kingdom of God; Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Essentialers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners shall

wherit the Kingdom of God; and such were some of you, but ye are washed, but ye are fanctished & strate 3076, ye are justified in the Name of the Lord Jesus, and the Spirit of our God. Hi Grotim expounds the word sanctished Hylasetan, accepistis spiritum in Epist. Instum, ye have received the Holy Ghost, and 1 Cor. the word Justified, majores quotidie in justifia fecistis progressus, ye have made daily greater progress in Righteousness. And D. Hammond, in his Anaotations upon the fifth Chapter of the second Epistle to the Corinthians, interprets Auxiliation or Righte-susness, a being first sanctified, and then justified.

To end this Chapter, serious Reader, It is our Faith, that Christ to conform us to his Heavenly Image, who have by wicked Works degenerated into the Earthly, and thereby rendered our felves Aliens, yea, Rebels to his pure Law of Life, first declares or holds forth Forgiveness of Sins past, upon true Repentance, by the laying down of his Life; and then works out, by his Holy Power and Spirit in our Consciences, the Sinthat is inherent, and in the room thereof brings in his own Everlasting Righteousness. So that our being accounted Righteom, is as Christ was accounted a Sinner; That is, he was not a Sinner by Commission or Guilt, neither were we as of our selves Righteous by Innocency or Non-commission of Sin; for then there had been no need of Remission to have been declared by his publick offering up of himself: But he was so teputed from bearing away the Sins that were past through the Forbearance of God; and we are accounted as Righteous (upon Repentance and true Faith) because of that Remission and perfect Acquittance of Sins

Thetrue Christ owned.

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that are past, as if we had never committed them. Therefore worldly will they be mistaken, that shut out the inward Work of God in the Heart, and stretch this to Sins past, present and to come, without any regard thereto; whenas the Benesit of Christ's Sussering, can in no sense be known or enjoyed, without the true Faith and unfeigned Repentance, which must precede Remission it self (& by whom, or where is that wrought, if not by Christ within) much more must they go before compleat Justification, which comprize the Sanctification and Redemption, we cannot but pronounce its Dangerous Doctrine; since it slatters People with that being compleated, that is not; thereby deluding their poor Souls into a Perishing Security.

### CHAP. IX.

Of the True Christ. We own, and our Adversary provid to deny him.

The fixteenth Chapter of his first Book charged us with the Dengal of the Christ of God; Among other Testimonies that he brought out of our Friends Books, to maintain it; I did essectually consider two; This we certainly know, and can never call the Bodily Garment Christ, but that which appeared and dwelt in the Body. Again, 'For that which he took upon him was but a Garment, even the Flesh and Blood of our Nature, I. Peninington Quest, p. 20, 23, 32. To introduce my Answer, I observed at the

Ame time, and in the very same page, He confest, That we don't deny there was such a Man as Jessu, the Son of Mary, and that God, or rather Christ, was in him, which I then said makes up our Christ; I meant, God manifested in the Flesh. He replyeth thus.

Reply, p. 76, 77.

But this I told W. P. was no more then the Quakers poses themselves; We witness (saith Fox) the same Christ that ever was, now manifested in the Flesh.

Rejoynder.

He should have given us the Book and Page, where G.F. hath so expressed himself; however, we deny not that Doctrine; for God doth dwell and walk in his Children, who are called his Temples and Tabernacles in Holy Scripture, 2 Cor. 6. 16. Rev. 21. 3. But we mult forever reject J. Falde's ignorant or worse Consequence: That because we own, that God dwells in his Children, therefore he dwelt no more in that Body of Flesh he prepared to manifest himself by then he doth in his People; Or, that our afferting, that God appeared and dwelt in that Holy Body eminently prepared by him, is to be understood in no larger Sense, then that in which we understand him to dwell in his Children. lmight as well argue against the Scripture as F. Falde doth against us; Christ was full of Grace and Truth; therefore when he fills his Children with Grace and Truth, they have as much Grace and Truth in them as their Lord and Mafter. Or thus, God was in Christ and God was in Paul; therefore he was as much in Paul whe was in Chrife. It is after this Rate, Reader, our Adver198

Adversary essayes to consute us, as if we made no Distinction between the Fulness and the Measure, the Treasury and the Gist; He was full of Grace and Truth, and of his Fulness have we received and Grace for Grace, Jab. 1, 14, 16.

The next Thing I observed from what he gave as our Confession of the true Christ, was this, That he whom we call Christ, is not John Faldo's Christ; for he was that Bady only that dyed; here he cuts my Answer of

short and bestoweth this Reply upon it.

Reply, pag. 76.

Here the Word, only, W. P. forgeth; he makes my allowing Christ's Body to be his Garment, to imply, it is not Christ himself.

Rejoynder.

Why did he not give my Words; who knows by what he quoted of my Anf ver that he had ever been to kind? the Man knew it pinchthim, and seem'd refolved to conceal it. It was this: 'In the midst of his fecond Proof, he inferts these two Words VERY RIGHT, as his Affent to that Part of it, which to me feems as inconfifent with his Purpole as may be, to wit, that which Christ took upon bem was our Garmens, even the Flesh and Blood of our Nature; thefefore faid I, John Faldo as well as we acknowledgeth, That the Garment is not Christ, unless there be no Difference betwixt Christ and his Garment; Or, that · Christ was but the Garment of that divine Being that dwells therein; which were unfcriptural and very carnal; and I still fay, That Christ's Garmens can it ver conflicute him Christ. And that, as he darkly call

ithe (intire) Christ (as I shall make appear) so hath it in this Concession contradicted himself, and utterly siven away the Cause. But he is of another Mind as his Reply will inform us.

Reply, pag. 76.

The Apostle Paul calls his and the Saint's Bodies their cleathing, I Cor. 5. yet they were never the less a part of themselves.

Rejoynder.

A meer Rattle for Children. Did the Body God prepard for his Son to do his Will in, help to conftitute him
Christ, as much as the Apostles Body did help to conftitute him Paul? If it did, why may we not as well say
that Paul was among the Fathers in the Wilderness so
many hundred Years before he was born, as the same
Apostle doth assert, Christ by Name to have been the
spiritual Rock of which the Fathers drank in the Wildernes, I Cor. 10.4. for if the Body constitute him Christ,
assayes J. F. then he could no more be Christ before
he had that Body, then Paul could be Paul before he
had this Body; and consequently, There is no more
Absurdity in assirming, That Paul was Paul so many
hundred Years before he was born, then that Christ was
Christ so many hundred Years before he was born.

Again, If Paul's Body were but a Cloathing, how much more remote doth J. F's Comparison make Christ's Body to be from his Divinity? Since Paul did not reexist, Christ did; but he that took that Body, and has Body that was taken, were not of equal Date; bothe Body was taken in the Fulness of Time; but he had took it, and manifested himself by it, was from

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Everlasting. In short, Christ qualified that Body for his Service, but that Body did not constitute Christ; He is invisible, and ever was so to the ungodly World; (that was not his Body) as honest J. Bradford told Arch-Deacon Harpsfield. B. Mart. 3. Vol. p. 293. and so much the Word Xerse, or anonted fignisheth, which was not outward after the Jewish Ceremony, but by the

Spirit and invisible Power of God.

Laftly, I will leave it with my Reader to confider what better terms then Earthly and Perishing. J. F's Comparison implyeth to Christ's Body; for such was the Apostles and the Bodies of those Saints he writto. But he will by no means have himfelf concerned with a great Part of my following Discourse, which was, he thinks, in Opposition to no Body; because I argued that the meer Body of Christ could not be the intire Christ (though he makes our Denyal of it to beadif owning of the true Christ) producing a Passage out his Book to my Purpose in Contradiction to himself. viz. p. 72. The Flesh and Blood of Christ we do not believe to be Christ, Separated from his Mans Soul, or that to be Christ separated from his Divne and Eternal Nature; bestowing upon me for so ill employing of my time, these Terms, Vain Trifler - Pedantick Magefic rialnes, Forger, and that it is a greater Wickedness then being a Thuf; to make him affert the meer Body tobe the intire Christ; adding, but this is Penn's high-way and beaten Rode One would think after all this, that I had wronged him with all imaginable Bafeness, in fallning apon him any fuch Conclusion; yet if I make it not appear by his Reply (which one would think, he should have penned a little more cautiously after he had given flich Occasion by his former Discourse) and that to, in

his very next page, let my Reader say, I merit all there hard Words that J. Faldo flingeth so angrily upon me.

He produced several Scriptures to prove (as I underfood him) the Manhood to be the Christ of God
(or else he did nothing; for without so believing and
arguing it was impossible for him to prove our Denyal
of the true Christ, because we afferted Christ to have
been before that Body, consequently that it was not the
me intire Christ) which I explained and rescued. He
omits giving the Reader any account of it, only in general Tearms, and that not without Perversion; His
Reply unto which will make good my Construction of
his Words, or I am greatly mistaken.

Reply, p. 77. mine he of .vbod

Where as I produced Abundance of Scriptures to prove that the Man Jesus is the Christ, W. P. will by no means allow them to have that Sence; no, not that in Luke 2.26. And it was revealed to him (Simeon) by the Hely Ghost, that he should not see Death before he had seen the Lord's Christ; neither that the Child Jesus whom Simeon took up in his Arms, was the Christ; Certainly slayes W.P. p. 161.) This Allegation from Luke 2.26. will never prove the Body of Jesus, which the Father prepared before him, to be the whole intire Christ. Sec. Neither did I produce It to prove the Body to be such; what Disputing can there be with a Man that keeps neither to my Words, nor to the Question.

Rejoynder . obolo

But is this the great Enemy to Forgery, the express Quoter, one that eites to a Tittle, and scorns, as to Ignore

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his own Concessions, fo to render his own Conclusions for his Enemies Affertions? who charges me with demying this Passage among others, as any whit proving the Man Jesus to be the Christ, whilst he quotes my own Conclusion upon it to have been no other then the Body of Jefus, to have been the whole and in. rire Christ. Now he cant compais his End, he produced not those Scriptures to prove any such Thing; but what is clearer then that it is the same thing with Falde, to deny the Body of Jesus to be the intire Christ of God, and to deny the Christ of God; contequently, that by the Christ of God he understands with L. Muggleton only the Body that died? So that he did but evade, when he faid that I argued against no body, in affirming and proving that the Body takenin that time was not the whole Christ of God; and that he produced those Scriptures to that very End, notwithstanding what he layes to the contrary; for what elle dan any infer, when he so obviously makes no Difference between faying, The Man Jesus is not Christ, and the wifible Body of Jefus is not the whole intire Christ; Thus, Reader, he Faulters at the Entrance. I will give a brief Account of neer two pages of Answer by him omitted

This and will be granted that Simeon saw the Lord's Christ; but I hope J. F. will not deny unto that good man who waited for Israel's Consolation, that he had as well a spiritual as natural, or inward as outward Sight of Christ; for it were both to deny Christ's Divinity, and to conclude Simeon void of any spiritual Sight or Intendment in these Words of the Lord's Christ, as a Light enlightning the Gentiles, &c. though still be it understood, that we confess that Child as seen and understood, that we confess that Child as seen and understood.

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derstood by Simeon, with Respect to that great End of the Appearance to be the Lord's Christ; Let none then be so unjust as to infer we deny the Lords Christ, because we rather chuse to say the Body of Christ, then Christ; for sayes J. Faido as well as we elsewhere, Christia God manifest in Flesh; See my Answer, pag. 161.

Nothing can be clearer then that I only argued in Opposition to his carnal Doctrine, against the meer Bodie's being the Christ of God. Now, since he makes me hereby to deny the Man Christ Jesus, I must conclude, that by the Man Jesus he understands no more then the meer Body of Jesus, otherwise, how do I deny the Man Jesus to be the Christ of God, in only scrupeling to call the meer and only Body of Jesus the hrist of God. His next Animadversion was this.

Reply, p. 78.

Let us observe how W. P. abuses that Scripture, Acts 5.30,31. The words (sayes he) are thus to be understood, The God of our Fathers (who raised up (the Body of) Jesus from the Dead, which ye lew, and hung upon a Tree, him (whose Body you formelly used) hath God exalted at his Right Hand, &c. Beside this Construction, which renders it not to be Christ, but only his Body that suffered, and so Christ war suffered nor dyed, nor rose, he (W. P.) puts intend of whom he slew? which he slew, that it may intend only the Body, and not the Person of Christ.

Rejoynder.

lappeal to my Reader's Understanding and Confience, if J. Faldo doth not in this Sentence make the

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Reason why he denyes my Interpretation, is my making the meer Body only to have dyed, which not being the intire Christ of God, it was not He, but his Body only that dyed. So that either J. Faldo holds the meer Body to be the Christ, or else, that something more dyed then the meer Body: But because he acknowledges the Desty could not dye, nor that the Soul did dye, it must follow that the Body only dyed; And since he will strictly have it, that the Christ of God dyed, the

meer Body must be the Christ of God.

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His second Exception is very trivial, and what in it can be thought to deserve an Answer, is included in what was faid before; for whom might be attributed to the Body, as it represented the whole or intire Christ, that is Metonymically spoaken, the Thing containing, for the Thing contained, which is very frequent in Scripture; for many times that is afcribed to the Body of Fe fus, which belongs to the whole Chrift. This, with abundance more of pertinent Answer he takes no more notice of, then if it had never been written. But a little to give J. F. his Humor, and to fee if the Upfhot rifes higher then which What doth he understand by the Person flain. (according to J. F's own distinctions) Was it the Godhead? That he denyes, first Book, part 2. p. 73. Was in the Man's Soul? No, Reply, p. 78. et not be the Body then? And if fo? What Corrupting of Scripture is it to fay, which ye flew, instead of whom ye flew ? Tis at this flender triffing rate he hath dealt with us throughout the Controversie. Two Paffages more before we conclude this Chapter. Ker to the flore line and Gen

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Upon my recollecting the whole of this Argumention and concluding thus, Since the Divinity could be dye, and the Man's Soul was not Mortal, much less could be hanged on a Tree, or put into a Sepulchre, it follows; That it was the visible Body only that byed, &c. and that it is therefore the intire Lord and Saviour Jesus Christ, in J. F's as well as Blasphemous L. Muggleton's Sense, he makes this Reply word for word.

### Reply, p. 78.

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But if it follows upon my Sense, it follows upon the words and scope of the Scripture, which saith the same in somany words, and in sense a Hundred Times. But there is no such absurdity follows upon either; The Soul with the dye, cannot therefore the Man dye? If not, there is no such thing; as killing of Men, or mortal Men.

#### Rejoynder.

Man cannot properly be faid to dye whilst his Soullives, but he may be said to cease to be in this Visible World, or to depart out of it, and to lay down his mortal Body; so that the Body dyes, but not the Man; I know it is a common Phrase, but synecdochically soken, where that is ascribed to the whole Man, which only belongeth to the Mortal part of Man. This brings the Business no nearer then it was before; for if I understand any thing, the Comparison makes the Death of Christ to be the Death of his Body only, and that it is call'd the Death of Christ, instead of the Death of the Body of Christ, from that familiar usage in Speech, the Thing containing, that is, Christ, instead

Murderers, who are faid to kill Men, kill only the Bodies of Men, those Jews who crucified Christ, properly crucified the Body of Christ only; though in a more mystical Sense, they may be also said in that very Action, to have murdered the Prince of Life and Glory, I Cor. 2.

His other Paffage containeth a Reflection upon my faying, that Souls could not be hanged on a Tree.

Reply, pag. 79.

I had thought that the Soul being United with the Body till Death, where-ever the Body was disposed, the Soul was also; and therefore the Body so long as it lively, hanging on a Free, the Soul hangs there too; also many a poor Wretch can tell him at the Torment of Execution, that his Doctrine is False; for were but their Souls separated from their Bodies, they would feel no Pain; no cry out of their Torment.

Rejoynder.

A very Shuffle, and nothing to the Purpole. The Soul is in the Body so long as the Body is alive upon the Tree, and yet it self not strictly hanged on the Tree; for if it were, then would it be as impossible for the Soul as Body to free it self, whilst the Soul by his own Allowance is incomparable and impossible, because immaterial; whereas Nales, Ropes, or any other Instruments of Cruelty, can only fasten upon material things; for if the Soul could be properly hanged, she could as well be burnt, and laid into a Sepulchre. A Man might as well say, if J. Faldo were hanged

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hanged on a Tree, his Watch in his Pocket would be hanged; or if he were put in the Stocks, his Understanding would be in the Stocks. Nor hath any poor Wretch reason to complain of my Doctrine at their Executions; for I never denyed, that Pain was a Sign of the Soul's not being separated, since it is an undeniable Reason, why it is not separated; however, it is not the Soul, but the Body (through that sensibility the Soul, while unseparated, continues in it) which feels that Pain.

But I could tell J. Faldo of many Bleffed Martyrs, that in the midst of Flames, were carryed above the Sense of Pain; not because their Souls were not in their Bodies at the Stake, but from the exceeding Joy of the Holy Spirit, which by the way may as well be said to be tyed to the Stake, as the Soul, because in the Soul; for that is the Conclusion of J. F's Argument; The Soul is in the Body, therefore the Soul is as well tyed as the Body; the Holy Spirit and his Comforts are in the Soul, therefore tyed as well to the Stake as either Body or Soul.

In short, Souls may be hanged upon Trees, as Souls in Scripture are said to dye, or be slain, an Hebrew Phrase; not that Souls really did dye or were slain, but that Man is called many times by his nobler Part.

I shall conclude this Chapter with a few Reasons for the Hope that is in us, concerning the Subject Matter of this Chapter, and two or Three Testimones in Confirmation of them, which I offer with all Tenderness of Conscience unto my serious Reader.

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First, This Opinion of our Adversary's renders Christ not to have been the Saviour of the World from Abel's Day, contrary to Scripture, which teacheth us to believe, That there was never another Name or Power by which Men could be saved, then the Name and Power of Jesus Christ, Acts 4. 12.

Secondly, It makes Christ's Words either an Equivocation or a Contradiction, when he said unto the fews, Before Abraham was I am; since it makes him that was before Abraham, and him that said so, not the

fame Person or Being rather.

Thirdly, Because yerd, or Anointed, hath a Relation to his being King, Priest and Prophet, which are both of a more Spiritual Nature and Dignity, then the Flesh Christ took of the Seed of Abraham; for he was made the high Priest of the second Govenant, was without beginning of Dayes or End of Life.

Fouribly, Because Christ himself magnisses the Spirit above the Flesh; They look not farther then his Body, or Flesh as it was visible to the World, and he appointed them to look farther, yea, to his Flesh and Blood spiritually, which is Meat indeed, and Drink indeed, being that Living Bread which came down from Heaven, that who eats thereof shall live forever, Joh. 6.48, to 58, & 63. And those that see not through and beyond that visible Body of Flesh, which was the Vail which the eternal Word took to trasset and represent as in a common Person, that which every Child of God ought measurably to witness in his own particular, unto the beholding and partaking of the divine Wildom, Power and Righteousness that dwelt therein which are Meat indeed and Drink indeed unto

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every hungry and thirsty Soul, they are not yet come to the chief Corner-Stone that is Elect and Pretious, but are carnal, not knowing the Scriptures nor the Pow-

er of God, Mat. 22, 29.

Fifthly, Christ Jefus lay'd far more Weight upon the Coming of the Comforter, or himself, in his second and spiritual Appearance in them, among whom he bodily conversed, then upon the Continuance of his bodily Presence, Joh. 16.7. intimating that he intended a more spiritual Communion with them, they in him and he in them, even as he was in his Father & his Father in him, chap. 17, 21, 23. a Fellowship beyond what they had already known, how could it otherwise have been expedient as the Text expresseth it, if the Change from his visible to invisible Presence, had not been both more glorious and advantageous: His Disciples believed him for the Words he ipoak, Chap. 16. 30. But ver. 31. 32. Jesus answerd them. Do you now believe? Behold, the Hour cometh, yea, is now come, that ye shall be scattered every Man to his OWN; as much as if he had faid, You shall then know me and believe in me upon a more clear and certain Ground, when you shall have received thus of my Fulness, and Grace for Grace, Joh. 1. 16. and be scattered to it, which is hard to be done while I flay in this Capacity among you; therefore it is expedient that I go away, as to my bodily Presence, Job. 16.7. (on which you have fuch great Dependence) but I (Christ) will not leave you comfortleis, I will come a Comforter unto yeu, Chap. 14. 3, 18, 19, 20. For lo I on with you alwayes even to the End of the World, Mat .. 28. 20. this is the Christ of God.

Sixthly, Because the Apostle Paul desired not, thence forth to know Christ after the Flesh, but spiritually gs

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he was the Son of God revealed in himself, 2 Cor. 5.16. Gal. 1.15,16. and as the Apostle counted all other Knowledge Dross & Dung to that of the Glory of God in the face of Jesus Christ reveal d in him; so was he not contented that the Galacians should rest in a slessly Knowledge of Jesus Christ, but travelled in Birth with them (like a faithful Witness of the inward Work of God) a second time until Christ was formed in them, Gal. 4. 19. Who doubtless was the true Christ.

Seventhly, Because that Flesh of Christ is called a Vail, but he himself is within the Vail, which is the Ho. ly of Holvest, whereinto Christ Jesus our High Priest hath entered, Hebr. 10, 20, 21, And as he descended into, and past through a suffering State in his fleshly Appearance, and returned into that State of Immortality and Eternal Life and Glory from whence he humbled himself, which was and is the Holy of Holieft (then objeur'd or hid by his flesh or body the Vail) while in the World) fo must all know a Death to their Fleshly Waves and Religions, yeartheir Knowledge of Christ himself after the Flesh, or they stick in the Vail, and never enter into the Holy of Holy. est, nor come to know him in any Spiritual Relation, as their High and Holy Priest that abides therein.

Hearts of his Children, Joh. 14. 23. chap. 15. 5 chap. 17.21. Coloff. 1. 27. which cannot be said of the

Outward Body of Christ.

Therefore I cannot by any means believe that the meer visible Flesh and Body constitutes Christ; though I shall confess, that respecting the Administration, and

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the Service of that Holy Body (fitted and quallified of God as an Instrument to usher, introduce and bring it forth into the World) it may very well have attributed to it the Name Christ, being so nearly related; But rather that Divine Nature, Wildom, Power, Righteousness, Grace and Truth, of which he is the Fulnels (whose transcending Glory was vailed by that Body of Flesh he were, and was only let forth in that Day as any were capable of beholding and receiving it) which dwelt therein. And those who at this Day do feed upon the Hiftory of the Bedily Appearance (vet honourable in its place)& know not a breaking through the Vail, by witnessing a Measure of the same Divine Wisdom, Power, Righteousness, Orace & Truth revealed and born forth in themselves, they are but carnal and felly Christians, being unacquainted with the Formation of the Christ of God in themselves, which is the opening of the Mystery of Christ, God manifested in the Rich, and Christ abiding the Hope of Glory in the Souls of his People.

This distinction, friendly Reader, of Christ and his Body, is very unpleasant to me; but I am thrust into it by the loud Clamours of our Adversary against us, has too short he rests our words so as to rebuke his fond Absurdities, I hope sufficiently detected, and which was more in my Eye, and indeed lay hardest upon my Spirit, to oppose and deseat his Carnal Objections against the Glorious Christ of God; for, by his vehement Out-cries at us, as Persons denying the Christ of God, because we rather chuse to call that Body that was prepared of God; the Body of Christ, then Christ himself, wheat People off at once from hearkening after our Doctrine of the Spiritual Second Coming of Christ

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into the Souls of Men; for if his Doctrine be true, Christ doth not really dwell in his Children; thereby depriving the Children of Men from the most Heaven. ly Enjoyment and Priviledge God hath laid up for them that fear him : For I am bold to affirm, and that in the Name of the only True and Wise God, The True Church is become Christ's Body, and he (the Divine Wildom, Power and Righteousnes) liver, reigns and puts forth himself in and by her; and that all those who come not thus to experience the Christ of Godto dwell in them, their King Prophet and High Priest (who is without Beginning of Dayes and End of Life) they are ignorant of God's Christ, do stick in the Vail, and know nee any Entrance into the Holy of Holies, where the Divine Unction from the High Priest is received, and the Bieffed, Holy, Spiritual Fellowship of the Go. fel is wirneffed; for which Glorious Dispensation we contend through all Difficulties, making it our Buliness to promote it in the World; and though it be now but as a Cloud of a Span long, yet it shall spread and cover the Heavens, from whence the Inhabitants of the Earth Mall receive Refreshment, being bedewed and covered with the Vertue and Righteousness thereof, for want of which the World is as a Wildernels, being over run with all manner of Impiety under a fper cious Shew of Religion, making up that Whore of Babylon and Mother of Harlots, and City filled with all forts of Abomination, against which the Wrath of God is now, and will yet be more and more revealed. Oh! Compassion to the Souls of Men, our Brethren in the Flesh, opens our Mouthes with frequent Cryes, that they would come out of her, left they be Partakers of her Plagues; for, knowing the Terrors of the Lord,

Lord, we therefore persuade them to a diligent search after the one Thing necessary, which shall never be taken from them, I mean, the Testimony of Jesus in themselves, that they are his by the Washing of Regeneration. For with great Sorrow I write it, God he knows; Unspeakable and Irreparable is the Loss Multitudes have sustained by such Carnal Conceits, as their Preachers through Blindness have begot a Belief in them of, and a Zeal for, as sufficient to Salvation, to the suspecting and open decrying under the hareful Names of Error, Heresse and Blasphemy, the very Soul of Substance of True Christian Religion, which only brings to the Inheritance of it.

For us, our Appeal is to God, and that Impartial Generation he is now bringing forth, who will have an Ear to hear, and a Palate to favour and tafte the Truth of this Ancient Mystery, Christ in them the Hope of Glory, at what time these testimonies shall be of value, however dis-regarded by the false Jew and

Carnal Christian of the present Age.

I will end my part herein with our most solemn Confession in the Holy Fear of God, That we believe in no other Lord Jesus Christ then he who appeared to the Fathers of old at sundry Times and in divers Manners, and in the Fulness of Time took Flesh of the Seed of Abraham, and Stock of David, became Immanuel, God manifest in Flesh, through which he conversed in the World, preached his Everlasting Gospel, and by his Divine Power gathered faithful Witnesses; and when his Houn was come; was taken of cruel Men, his Body wickedly slain, which Life he gave to proclaim, upon Faith and Repentance, a general Ransom to the World; the Third Day he rose again, and asterwards appeared

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among his Disciples, in whose view he was received up into Glory, but returned again, sulfilling those Scriptures, He that is with you, shall be in you; I will not leave you comfortless, I will come to you again, and receive you unto my felf, John 14. 3, 17, 18. and that he did come and abide as really in them, and doing now in his Children by Measure, as without Measure in that Body prepared to perform the Will of God in; That He is their King, Prophet and High Priess, and intercedes and mediates on their behalf, bringing in Everlasting Righteousness, Peace and Assurance forever into all their Hearts and Consciences; to whom be Everlasting Honour and Dominion, Amen.

A few Testimonies in Defence of our Sonse.

B. fewel, Serm. upon Jos. 6, 1,2,3,

My first Testimony is out of that great English Author and worthy Man B. Jewel, who speaking of what Christ was to the Jews in the Wilderness, sayes thus; 'Christ had not yet taken upon him a Natural Body, yet they did eat his Body; He had not yet shed his Blood, yet they drank his Blood. St. Paul saith, all did eat the same Spiritual Meat, that is, the Body of Christ: All did drink of the same spiritual Drink, that is, the Blood of Christ; and that as VERILY AND TRULY AS WE DO NOW; and whose ever then did so eat lived forever. I think a pregnant and apt Testimony to Christ's being the Christ of God before his Coming in the Flesh. But this being the Language of a Bishop, though more then an Humdred years old: Perhaps his Stomach will not digest

it, and therefore let's hear what fome confiderable Separatifts will tell us.

folhun sprig. Test. to an Approaching Glory, pag. 80, 81, 86.

I befeech you therefore, be not offended whenas we fay, That Christ according to the History of him only, and according to his Ministration in the Flesh, is but a Form, in which God doth appear to us; and in which God doth give us a Map of Salvation; Thou knowest it not to be thy real Salvation, exceps the revealed within thee by the Spirit \_ A Map serves until a Man knows the Country-There is Christ in the Fleth; and Christ in the Spirit; Christ in the Fleth is the Witness, the common Person in whom our Salvation is transacted as in a Figure; Christ in the Spitit, is the real Truth and Principle of Rightconfnes, and of Life; he is the real Salvation within us. gain in his Preface he faith, 'That in that Degree that the Spiritual Administration takes place, the Fleshly Administration gives place; in that Measure that Christ's Second Appearance draws on us, we are drawn from under by first Appearance.

Thus far Joshua Sprig, whole Book was licensed, as we have formerly said, by Joseph Caril, a reverend Mi

nifter among the Independents.

## C. Goad's Last Testimony, pag. 76,77.

Destroy the Vail, and destroy Death; the taking away of the Vail is the taking away of Death; Death upon a true Account is nothing but a Vail upon

God

God who is our Life, even Christ's Flesh was a Vail. Ordinances are Vailes. If God be our Life, the less we are in these things, the more we are in Life.

# T. Collier's Discovery of the New Creation; pag. 399.

We have had very narrow Apprehensions of Christ, and the Manifestation of the Glory of Christ, limiting it to the one Man, when the Truth is, that Christ and all the Saints make up but One Christ, I Cor. 12. 12. And God as Truly manifesteth Himself in the Flosh of all his, as he did in Christ, although the Measure of that Manifestation is different.

What sayes John Faldo to these things? Are not we Out-done in our Expressions by profest Ministers, and those of the Independent and Baptist Way? shall we be stilled Blasphemers, that more modestly utter our Belief, whilst these Men notwithstanding pass for Orthodox? I hope J. Faldo has more Reverence for J. Caryl, then to question his Judgment in the License of the sirst; and not so little Respect for the two last as to cry out, Heresse, Blasphemy, &c.

CHAL.

## CHAP. X.

Three Scriptures rescued from the false Glosses of our Adversary; Joh. 1.9. Rom. 10. 3. 2 Pet 1. 19.

Our Adversary imployes his 19th Chapter in defence of his Exposition of 3 Passages in Scripture against what I offered in my Answer to be the true Scope and Intendment of them; But what shall I say? So lamely doth he cite me, so constantly overlook me, that unless he had hop'd to be believ'd, write what he would, or that what he writ would pass for a Reply, whether it deserved to be called so or no: I can see no Pretence for continuing the Controversie; for either he grants what we say by contradicting himself; or sayes nothing to what we deny, that may strictly merit our notice. But let him speak for himself.

Reply, p. 80.

Upon my Exposition of Joh. 1.9. That was the true Light, &c. W.P. makes a huge Brag of the Advantage I give his Cause; and thus he argues from my Words? If Christ made all things, then Christ was before his Appearance, p. 168. and consequently, Christ was and is the Word, which was with God, and is God, and the Light of Men, &c.

Rejoynder.

If he faith nothing, as nothing he fayes to what he cites

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cites, blame not me, for I would have reported it: But whether I had any Advantage, or having it, bragged of it, will be best seen by giving my Answer as it lay.

If Christ be that Light which is that Word which made all things, and therefore God (as saith J. Faldo) then Christ was before his bodily Appearance, and consequently our former Chapter is justified on our Part against his Notions of the Lord's Christ; but J. Faldo expressly sayes, p. 84, 85. as the Word is the Light of Men, so or in that Manner is Christ the Light of Men; nay, he calls it, Christ appearing in the Flish, consequently, Christ was before he took that Flesh, or appeared in that Body (not to constitute him of make him Christ, but to transact, work, declare and bring to pass by and through it, as a peculiar Vessel, and prepared hely Instrument) therefore Christ was and is that Word which was with God and is God, and the Light of Men.

This was my Argument grounded upon his Concessions; What Advantage it is to our Cause, let it answer for it self, what Bragg I made I know not, unless it was my calling his Acknowledgments a Justification of our fore-going Chapter. I leave the Meaning of his Silence to my Reader, and insert his Reply to another part of my Answer, which was this: And least we should yet mistake him, he calls it God manifested in the Flesh; and that he might speak all for us in a little, & give the Beaths Wound to his own Cause, he tells us in so many Words, That the Salvation and Life Eternal of poor Sinners was wrapt up in Christ as God. Mark his

Reply.

Reply, p.80.

Tea, and as Man too; yet as this excludes not his Diminity as necessary to our Salvation; neither doth his Divisy exclude his Humanity as necessary.

Rejoynder.

These Words, Yea, and Man too, are added; but with this world Impertinency that they wholy contradict his Saying, Salvation of poor Sinners was wrapt up in Christ as God; for they imply a Denyal of Man's Salvation, being wrapt up in Christ as Man; and that this was his Meaning, take his own Words, as they ly in his own Book, part 2. p. 85.

And this I take to be the Import of the 4th verse (Jo.1. In him was Life and the Life was the Light of Men. That is, the Salvation and Life Eternal of poor Sinners was wrapt up in Christ as GOD, who being SO

QUALIFIED was capable of working it.

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I say again and all reasonable Men must acknowledge Idid not wrong his Meaning, but gave his Sense and not mine: To be sure, there are no such Words as these, meand as Man too, which is just as if I should say, The Understanding of a Man is wrast up in him, as he is reasonable Creature, & being charged with a self Contradiction, should absurdly add, yea, and as an Animal too, There needs so pointing at so much palpable Weakness.

His other Words about the Divinity's not excluding in Manhood of Christ as necessary to Salvation, is no ut of the Question, but a meer go-by Slip to the Buttes; for all was necessary that God thought necessary, latis, instrumentally: But will it therefore follow that

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the Salvation and Life eternal of poor Sinners was wrapt

up in Instruments?

But let us see what he sayes at the Desence I made for my rendring of the Word of the enlightned in my Book entituled the Spirit of Truth vindicated. Hear him.

Reply, p. 81.

I know not any Cause he hath to think me stumbled at his rendring parties enlightned, unless for rebuking him for wasting so many pages in quoting. Authorities for that which would be granted easily.

Rejoynder.

He and his Friend H. H. are the more to be blamed that they put me to so much Expence, to make good that at least he intented to grant me; but his easie granting is of those things that are too hardso be kept; however I accept his Acknowledgment, as also of his Silence to what I writ in Defence of our Understanding the following Words (so much Controverted by some) Every Man coming into the World: However, there we one Passage that must not slip: It is this.

Reply, p. 81.

The last part of my Exposition, viz. That the THAT WAS the trus Light points at Christ's Appearance in the Flesh, I added, in his State of Humiliation, This saith W.P. p. 178. Stints Christ to that Appearance, denye Christ now to be that true Light that enlightens all, and he might as well infer, that because the Word was with God and was God, therefore he is not now with God or God, But to blast all in a Breath sayes he, Is this

Your

your Tertulius? I would have Mr. Penn more folid and pertinent, or leave his scribling Humor, which at this rate is fit to write to none but those that can find Refreshment by a Dutch Woman's Babbling (though understanding not one Syllable) upon the Conceit it comes all from the Spirit:

Rejoynder.

Whether my Answer or his Reply be more solid and pertinent, I shall leave with my Readers to judge. Oh how ready are Men to condemn in others what they indulge in themselves? It is strange to me if my Adversary be not guilty in censuring; but that hurts him more then me. I say again that his Drift was to unconcern, That was the true Light in any other Time then there's Company in the Light in any other Time then

christ's Coming in the Flesh; to which I opposed about a page and a half of which he hath reported not above four Lines, and those not as they lay. Take it Reader, briefly thus: 'If the Word that made all things, which was with God and was God, was that true Light, as sayes 'J. Faldo himself, p. 84. then can

Christ was the Eternal Light before Iohn testified of him. See Book called, Annotations of certain learned Divines in the Year 1645 on Ioh.
1. verse 9.

Beginning or End of it; may the Evangelist is not yet come so much as to mention any Thing of his Manifestation in Flesh; and if we will believe J. Faldo the Verse concerns the Word Creator and not Redeemer, which he stints to his Coming in the Flesh, see pag. 89. But by his Interpretation THAT is not reative to his Appearance in the Flesh, but to the Word, which was with God, and was God, as p. 84. and so

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the Spanish Translation hath it, That WORD was the true Light, &c. so that either the Word was not before that Appearance; or if it were, being that true Light was before that Appearance. Therefore Man-kind may very well be faid, to have alwayes been enlightned by that Light, or that the Word should be before that Appearance, and that true Light, which is the very Life of the Word, or Word it self, should be stinted to that Appearance, is as absurd as any thing well can be. Now Reader comes that part which he cited, but more regularly; 'That we should take That was the true Light, &c. to deiny Christ now to be true Light that enlightens all, because he was so, is a strange Impertinency and gross Falshood.

In Reply to all which next to what I have already

transcribed, he sayes no more then this.

Reply, p. 82.

W. P. should have undertaken to prove that Christ was before that time, and is now God manifest in Flesh, ashe was then, and to those Ends.

Rejoynder.

I did abundantly prove it in our Sence, and nothing folid hath been offered to invalidate what I alledged; but let it suffice that he hath granted my Charge. First, In denying Christ to have been either Christ or the true Light before that Time, a manifest Contradiction to himself, p. 84, 85, 86, 87, 88, 89, of his first Book, second Part. Next, He therefore denyes, that Christ is now the true Light, because, he is not at this Day God manifested in Flesh in the same Manner as he was then,

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and thus much further that he was the true Light before that Appearance (Socinianism in the abstract) I do not fay to in Difgrace, but because he pretends to disown it. For his faying, I should have undertaken to prove them is abfurd, unless he had denyed them. This with me, is matter enough to impeach my Adversary of blackest Sacriledge. I need add no more, nor no more will I add then this, The Question was not, whether we affirm Christ to be that Light by his visible and bodily Appearance Life, Doctrine, Miracles, Death Resurrection, &c. in this Day, which he was in that. But whether these Words that was the true Light, did not relate to the Life of the Word which was with God and was God (and confequently if he did not enlighten Men) before he took Flesh, in the Flesh, and after his Resurrection and Ascention by his Eternal Power and God-head, as the great sun of Righteousness and spiritual Luminary of the Invisible and Intelligible World? Unto which his Words bear no Relation, unless it be any to deny the Question.

In short, I told him, the very next Words to those he cited. That should we grant the Evangelist to refer to that Appearance, Joh. 1.9. yet it would conclude no Denyal of Christ's being the true Light that enlightens every Man that cometh into the World both before and since that Appearance, because it was the most eminent breaking forth of the divine Light; which doubtless had been enough to satisfie any moderate or modest Man, but not satisfying him, I must infer as before, that his Displeasure is against our believing Christ to have enlightned before and since that visible Coming, which if I understand any thing, is in so many Words

to deny his Divinity.

The next Scripture by him exposited and by me rescued was Rom. 10. 3. The Word is night hee, &c. he doth but touch upon it, and gives so little of my Answer, that there is fear e Head or Tail to be made of his Paragraph. I will contract my Answer, and give

his Reply.

He made the Word to be the written Laws, Statutes and Commandments given by Moses, his first Book, p.94. I answer'd; It could not be so understood, for the Question was not about them, but about the Commandment of Commandments and Word of Words; which he resolves thus: Les none say, who shall ascend, descend, or go beyond the Seas to setch the great Word and Configuines the innermost Parts of Men, whereinto the outward Commandments could never come. Besides, without the Word night in the Heart there could be no Conviction upon the Conscience, &c.

Reply, p. 82, 83.

W. P. puts to screen the great Word and Commandment, in the Letter of the Text, as the very Words of Moles; A Crime to be abborred, yet frequent with him that pretends a facred Esteem of the Scriptures. In sem Words to answer all; Moses said of this Word, verse 12. It is not in Heaven, which may be said of the Book of the Low or written Word, but not of Christ the Word—also as I cold him before, its such a Word as uses to be in the Mouth which is the Organ and Instrument of speaking the Greek Word for the Word is since, which it rever to be understood of Christ; not also which it sometimes intended of Christ the Word.

Rejoynder.

Rejoynder.

This looks more like a Reply then any thing we have thad a great while, yet that it only looks so, will ly on our Part to show. First, He charges me with Forgery; Let's see what it was. I said, to setch the great VV ord or Commandment, and the Scripture sayes, to bring the VV ord or Commandment. Now I know no Difference betwixt setching and bringing; 'tis true, I added Great, which if God's VV ord or Commandment be not, I did amiss; If it be, he is an idle Caviller, fitter to kill Flies all day with the foolish Emperour then to write Books of Religious Controversie, It is called Commandment, Deutr. 30. 11. and Word, ver. 14.

But it is not in Heaven, therefore it is not Christ, sayes our Adversary: I believe J. Faldo knew in his own Conscience, that those VV ords were spoken on purpose to prevent the Excuse of being without a Commandment, and that so night as their own Hearts or innermost Parts, and not to exclude the VV ord Heaven; but rather thus: The Word is not so in Heaven as that it is excluded your Consciences, or that ye need to say, who shall go up to seeth it down, for it is in your Hearts to instruct you that you may do it, and reprove you if you do it not. God was never the less in Heaven for being aigh unto the Consciences of the Athenians, which was Paul's Doctrine, Acts 15.27, 28. for sayes he, in the Name of their own Prophets, In him we live, move and have our Being; for we are also of his Oss-Spring.

Erasmus in Deut. saith, non supra ve sed intrate es Sermo valde, i. The VV ord is not above thee, but very within thee,

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The Samaritan Coppy hath it (not the Word, but) the Thing is in thee, according to the Hebrew Word

דבר which is often fo translated.

Fatius upon the Place in Deuter, thus, In Corde dicit quia Levem cordibus Judaorum inscripserat Dominus prinfquam in Tabulis ilis lapideis Decologum infenlpfiffet i.e. In the Heart faith he; because the Lord hadewrityen the Law in the Hearts of the Jews, before he had graven the Decalogue in the Tables of Stones.

For its being such a Word as ufeth to be in the Mouth, I must tell him, that is such a Word as useth to be in the Heart too; which he takes no Notice of in my Answer; and I am fure it is not fo impossible for the Eternal Word to express it self by the Mouth of a Man, and fo may be faid to be in the Mouth, as it is for the Book of written Laws and Statutes to be in the Heart. Befides, the Commandments are mentioned, verle 10. but this Commandment or Word, verfel 1.14, which cannot in good Sense be called the same, but rather that Law, Word or Commandment mentioned by the Apofile, Rom, 2.14,15. which he acknowledged, the good Gentiles both to have had written in their Hearts, and to have lived up to in good Measure; unless we can suppose that God hath been less propitious to the Jim's then to the Gemiles; I mean, that God gave the Gentiles an inward and the Jews only an outward Law. But Suppose, what our Adversary saves of the Word in Deurevolutely to be true, he hath confounded him elf in this, That he makes the Word, Rom. 10, 8, the same with the Word mentioned, Deut. 13, 14. The one is (as tayes J. F.) the Word of Jewish Statutes, among whom is the Hand wring of Ordinances, the ceremonial and judicia!

judicial (as well as morral) Law; The other is the Word of Faith which blots out the Hand-writing of Ordinances, and ends the Ceremonial and Judicial Law: But because these two Laws or Words cannot be one and the same, and yet that the Apostle alludes to the Words in Deuteronomy, it follows, that it cannot be the Book of written Laws, but the Word that begets Love to, and Faith in God; for that was the Word the Apofile preached: Nay, we may go further yet, and affert the Word, mentioned in Deuteronomy to be Christ himself; for if that be one with the Word of Faith the Apostle writes of to the Romans, then because the Word of Faith, Rom. 10. 8. is Christ, the Word mentioned in Deuteronomy, must also be Christ; that are one and the same Word the Apostle's Allusion proves, and J. F. tonfesseth, and that the Word of Faith, Rom. 10.8. is Christ, let the two fore-going Verses of the Text be consulted. But the Richteousness of Faith speaketh on this wife, Say not in thine Heart, who shall ascend into Heaven, that is, to bring Christ down from above, or who shall descend into the deep, that is, to bring up Christ again from the Dead; but what faith it, The Word is nigh theeseven in thy Mouth and in thy Heart, that is, the Word of Faith which we preach, yerse 6, 7, 8. where nothing is more clear, then that the Word nigh in the Heart, is Christ the Word; for the Question here is, how they shall get Christ, as it was in Demeronomy how they should get the Word. The Apostle answers it, though not under the Name of Christ, yet under a Name attributed to Christ; If our Adversary count Christ and the Word of Faith two differing things, by the same Reason may we say, that the Word in Denteronomy, concerning which none needeth to ask who shall go up in Heaven to bring it

down, and the Wordnigh are two Words; but if that Question be needles, Who shall oo up into Heaven to fetth it down unto us, ver. 12. be answered in ver. 14. viz. but the Word is very nigh unto thee, and consequently, that it is but one Word or Commandment that is underflood in the Question and the Answer, then may we with good Reason conclude that Christ in the 6th, and 7th, Verses, and the Word of Faith in the 8th. Verse are one and the same thing under two Names, else there can be no Sence or Coherence in the Apostle's Words; for what Answer is this? But what sayes it, The Word is nigh thee in thy Mouth and in thy Heart, that is the Word of Faith which we preach, to this Question, Who shall ascend to bring Christ down? Who shall descend to bring Christ up. If Christ and Word of Faith are not Synonimous or equivalent Terms? The Question the Aposte makes the Pighteousness of Faith to forbid, is about Christ's Absence or Remoteness from the Heart; Say not in thy Heart, and it is answered and resolved with the Nearnes of the Word in the Heart, which could be no answer or Solution in case that Word was not Christ, or Christ that Word; for the Reason why the Righter oulnels of Faith laith on this wife, Say not in thy Heart, who that aftend to fetch Christ down, implies, that he is not shut up in some remote place, but that he is nigh, and needs no fetching; and if nigh, then not another from the Word nigh, which is the Answer to the Question.

To make it yet plainer and detect my Adversary, I will parrallel the Case, Jacob being ancient, desired to see Joseph before he died; suppose him to have askt, how shall I do to see Joseph? and that some body answered, Do not ask how thou shall see Joseph, for thou seeft Reuben; Tell me if this would be thought a fit Answer.

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who deny Christ and the Word to be one in this Place:
But if some body should have said to him, Do not ask
who skall show thee thy SUN JOSEPH, for Gen, 45. 8.
the RULER of all Egypt standerhangh
thee: Would not every Body think the Person meant Fosight that was so. This is so plain to our Pupose that
every common Understanding may discern the Reasonableness of our Interpretation.

For the Greek being phua, and not 2000, it makes nothing against us, in that phua hath the same Signification with 2000, as Scapula informs us out Plas. Pol. 1.

of Plato.

Word of God.

Clemens Alexandrinus Admon. ad Gent. on Isa.2.3.

The part calls it the Word of the Lord Clem. Al.

Now Examples princes of your is entroway los norms. Admo. ad Aingo segainus os it. the HEAVENLY Gent p. 2.

WORD, the true Contender for Mastery, crowned in the Theater of the wholeworld; and in his Strom. 1.2. speaking of the same Place (Rom. 10.) saith, o design Strom. 1.2.

Nors kenears waitlas curres of muserous. The DIVINE WORD cryes, calling all Men without Distinction, which must needs be Christ the living

Besides, there is but one word in the Hebrew not commonly used to signific a word; and though was a copy of are two words, yet they both are under this one word in the Hebrew non as in E. Hutter's Iranslation, John I.I. Rom. 10.8, 2 Pet. I.19. But the Weakness of our Adversary in this Particular must need be obvious to all that consider how poorly he tegs the Question, in saying that prus doth not signific Christ the Word, which is the Matter disputed;

he appeals to the use of the Word, which helps him not; for fometimes pinus fignifies as well Christ as Airos and fometimes Air os doth not fignifie Christ as well as pour; his Reply confesseth the latter, and the Text and Context of this place, with J. F's Interpretation Rom. 10. 8. maketh good the former; I do but herein make use of J. Faldo's own Rule, The Construction of Words of various significations is to be made as most fuits with the Context, Rep. pag. 83, and fo we leave him in this Particular.

The Third Scripture was , 2 Pet. 19. 421 12/44 LeBai τερον τον προφητικον λόρον. This Scripture was effectually rescued in my Answer from the ill use many have made thereof against us and the Truth; He fayes little, if any thing, belides meer Cavil, leaving the most considerable part of the Defence of our Translation of the Text behind him. After four Pages escaped, he begins with me thus

Reply, p. 83.

W. P. tells me, 'That though our Translation hath sit xai (also) yet it is commonly understood by & (but) it fignifies a Comparison, p. 186. If J. F. hath but Greek and Honesty enough, he must needs acknowledge that Politives, Comparatives and Superlatives are used promisucously in the Greek This I shall shew it is little to purpose, except his Oftentation, &c. If Stephanus, Pastor, Schrevelius, Scapula and Leigh understand Greek, nai fignifies And Alfo, For and If, Although, and many more, yea, and very often But, and is an Adversative Particle, and st ton syrande dolor, John 8.55. Yet or but ye have not known him.

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Rejoynder.

Oftentation belongs (with Emptiness) to this Reply; first, I never said and did signifie but in no place, next, I only said, it was commonly by our Adversaries understood so here, and consequently made an Adversarive Particle, contrary to the Nature of the Text, and all Translations that I have ever seen or heard of: It had been to his purpose if he had brought Stephanus, Pastor, Schrevelius, Scapula and Leigh to prove that nai ought to be rendred But in this Text in order to make good his Adversative Particle, thereby quarrelling the Translation, and continuingla Companion not well consistent with the Text. Again.

Reply, pag. 83,84.

But that B&Baistegov should be rendred in that positive Degree, not comparative, W. P. produceth some duthorities. The Syriak and Ethiopick Versions, which gave him little Countenance by we have over and above asure Word.

Rejoynder.

I told our Adversary in my Answer, That if the Iranslation were more sure Word of Prophecy, we must other understand it of the Eternal Word, or conclude that the Writings of the Prophets were more sure to the Apostles, then the Voice they heard from God himself in the Mount. I produced several Authorities (as the well said) to exclude the Comparison of more sure; some he hath taken notice of, as the Syriak and Ethinack Versions; but that they give little Countenance to my Attempt is vain and salse, unless there be no difference between saying, we have over and above a sure

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Word (which is but an additional Testimony) and We have a MORE sure Word. The Case may be paralelled thus; I have also another Witness, which I desire may be called and heard; and I have also a more able Witness, which I desire may be called and heard: Is there no Difference to be found here? Another sure Witness, another more sure Witness; Is not all Preference shut out of the first, and brought in by the last? J. F. must needs be guilty of great Ignorance or Immodesty in this Particular.

Reply p. 94.

VV. P. tells me, The French, German, Low-Dutch, Sweedish, have it in the positive (or sure VV ord) but I not having his Polyglott Bible cannot easily examine thin all, if he doth not wrong them.

Rejoynder.

But if this great Linguist had it, he would find none of those Languages in it; I know not what he means by examining them easily in it, without it; but he spoak more Truth then he is aware of; for if he will go to E. Hutter, he may find them without the Polyglan, though perhaps not easily, as he well sayes; for I scarcely think he masters Twelve Languages. To conclude, This I will assure him, They all speak for me, and I am ready to think they were translated by as able Men as himself, at least, let him and them dispute that.

Reply, pag. 84.

He adds Erasmus's Paraphrase, and Beza's, both of whom he abuses. Erasmus renders it by firmiorem, Be-

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by firmilimum; the one a more firm, the other most mm; in the old Latine it is most sure, in the new Latine mae sure. So D. Hammon, Arias, Montain and Pifcator.

Rejoynder.

This looks like fomething, so does Bubbles; but they ally vanish. Erasmus I quoted in his Paraphrase, not in his Translation; but J. F. after his old wont, observes not the Difference, but sets Erafmus against Erasmus; or rather, to put the Trick upon me, would have Folks think, that Erasmus's rendring it by firminwas not in his Translation, but Paraphrase, which limited; for he is fo far from allowing firmiorem, or hore fure to be the Word of the Prophets, according which the common Acceptation, at least, that against which weobject, that he exprelly fayes; 'If so be that the Prophets plain Oracles be in great Estimation among you, which Prophelie by Figurative Dark Shadows of Christ, of much more Gravity or Weight ought fo eviant a Declaration by the Father himfelf of the Son be; ich turns the Text upfide down, es to the Vulgar ale of it. This I cited out of his Paraphrase upon Epistle, J. Falde shuffles from the Paraphrase to his re Translation, which he explains in his Note in Cri-Sacristhus; Verum Gracia mos est subinde companoum positivo usurpari: That is, 'It is the Custom the Greeks, sometimes to use the Comparawe for the Positive. And if he understands Latine may know, that Senior is also used for Senex. Tis true, Beza translates it firmissimum (most fure) very fure) which also excludes comparison, as Ipfish

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Faldo denyes this, it will show him ignorant in the La. tine Tongue; for the Superlative or firmissimum ex. ceeds the politive or firmum by valde (very) as well as by maxime (most) However, had we nothing of this to urge, yet his own use of the Comparison, as his Concession to what I said in my Answer, and Eras. mus and Beza confirmed there at large, gives us all we defire; for he acknowledges, That the Writings of the Prophets are not MORE true in themselves then any other Revetation of the Mind of God; but more certain, with respect to the Jews, who had a greater E fteem for, and Testimony of the Writings of the Prophets to be of God, and not a Delusion, then of Peter's Revelation. So that we fee from J.F. himfelfthe Scripture is not fet above the Spirit, as the morefure Word, the thing promoted of old by our Enemies and which we only oppose; for, I doubt not butthe Scriptures were more fure to the Jews then Christhin felf, elle they would never have thought to find Eternal Life in them, whilft they neglected, yea, perfecuted him, which whether it was their Perfection or Imperfection to to do, I leave with the Judgment of my ferious Reader; yet doth the poor Man vainly call this his defending thefe three Paffaces from my Corruption and the Quakers Service. May my Adversaries alwayes defend themselves at this rate, and I shall never sear any loss to the Cause; For what with his misrendering of our Writings, unfair Quotations, plain Wrellings, pittiful Evalions and at best weak Replies, never de Cause receive more Advantage at the band of an Emmy, then ours hath from J. Faldo.

I will give one Proof more before we leave this

Chapter.

Reply,

Slo List Reply, pag. 84.

My Exposition of Coloff. 1. 25. Christin you, &c. (though the most opposite to the Quakers Christ within) W.P. hath not one Word of Answer to.

Rejoynder.

I know not whether he means the Text or his Expotion to be most opposite to our Christ within. The Text is Coloff. 1.27. not 25. and Iyes thus, To whom God would make known what is the Riches of the Glory of. the Mystery among the Gentiles, which is, Christ IN withe Hope of Glory: In which I find not one word that opposeth Christ's Dwelling in his People; One would think our Adversary spoak Ironically or by Concaries, if he meant it of the Text; for it feems an impossible thing to me, that a Text so plainly expresof Christ to be in Men, should notwithstanding tove, Christ not to be in Men. If he understood it of his Exposition, how can that truly exposite the Text, who exposites it quite to another sense then it will bear? at least, he should call this a begging of the Question: Let us hear what he offers.

First Book, Part 2. p. 100, 101. For Christ to be the Gentiles (rightly understood) would be no hard Matter for the Gentiles to believe, as to believe such a ing flory to be attained by Faith in and Obedience to the laws of a Man who dyed as a Malefactor, and that the but Death of his should reconcile God to Man with the Em Addition of such a Purchase.

This fort of Doctrine well becomes 7. Faldo: I this erceive I have not mistaken him. What Carnalist

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in the World could have let drop a more pernicious Sentence to the Doctrine and Kingdom of Christ, then to render it more difficult to believe, and lay a greater Stress upon the External, then the Internal Work of Christ. VVe must read the most weighty Scriptures backwards upon this Man's Principles: He hath helped us to a new V Vay of rendring the Text; not, this Mystery among the Gentiles is Christ IN you the Hope of Glory; but this Myffery among the Gentiles u a Man who dyed as a Malefactor, by his Death reconciled to God, &c. Behold your Expositor! I dare warrant this Man's Comment will never trouble the next Collection of Criticks, -At this rate the Lord-Lord Cryer is highly priviledged, and the Galatians had palfed the most difficult Birth, before they had known Chris to be formed in them; Regeneration is a fleight thing in comparison of the Knowledge of Christ after the Flesh.

This Doctrine brings not Men to Christ in them the Hope of Glory, but inticeth them into the Vain Hope of the Hypocrite, which perisheth. The History is made the greatest Mystery, and to believe the one matter of greater Difficulty then to experience the other. Besides, why should his Dying as a Malefactor render him unsit to be believed; since his Vertue was most Exemplary, his Miracles stupendious, his Doctrine Spiritual and Powerful, his whole Deportment amongst the Jews Innocent and Heavenly? Did not Tiberum himself move to the Roman Senate his being taken into the Number of their Godds, upon the Report of his mighty Works? Tis strange that should be reputed most Mysterious which was the Introduction to the

Mystery; and those Transactions counted most difficult, that were by the Divine Wildom of God or dained as fo many facile Representations of what was mbe accomplished in Man. In short, It is to lessen. not totally to exclude the True Mystery of Godlines, which is Christ manifested in his Children, their Hope of Glory: But he proceeds thus.

The Man Christ that was nailed on the Cross the Quakers do not believe to be in them; for the Godhead Christ, that is every where, and every where alikehers in every thing at all times, and nothing can be void his Presence. So that if this be it you mean, the saints have no more Priviled to then any other Creature

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The fecond New and Living Man, who is the Lord from Heaven, the Quickening Spirit, the Anointed wiour, whose Body was nailed to the Cross, we onfess before Men to be the Christ; and do by Verne and Authority of Scripture affert him to dwell in Children; and we see nothing offered by J. Falds at can induce the weakest of us to desert this Faith. aving with the Testimony of Scripture, that of Christ our selves : But let it be considered with what Condence this Man excludeth Christ the Souls of his ople, as well with respect to his Godhead, as Mandod; but if in any Sense he may be said to be in en as God, it is no more then he is in Cats and Degs: Oh Irreverent, oh prophane Man! Are Beafts Birds as properly the Temples of the Living God, ao milified Men? How can God be faid to dwell and Ik in his People, if so remote from them as F. Falda presents him to be? The Apostle is much to be blaed, according to our Adversary's Doctrine, for letting fall this Passage, Flive, yet not I, but Christ liverbin me, Gal. 2. 20. The Upshot of this fort of Doctrine is down-right Arbeifm; for as they that know not God from the manifestation of God within, are ignorant of him, if Rom. 1. 19. fayes true. So those who teach that God is no more in his Saints then in any o ther Creature, endeavour to invalidate the most convincing Testimony Man can have of a Deity, and to principle Men for the rankest Arbeifm that ever was: Yet fach a fort of a Doctor J. Falde is become, and of all other Texts in the Bible, from which to preach it, bath chosen this Col. 1. 27. This Mystery among the Gentiles is Christ in you the Hope of Glory, which in deed of all other doth most oppose and subvent it. Once more, and he hath done with us upon this Paffage, for this time.

Christ is in his People by his Graces, wronght by his Spirit, which is his Image and Likeness—by the Manifestation of his Love and Glory, his Works and Image in and on the Soul—and do as effectually possess the Soul for Christ his Use and Interest, as a Faithful Friend can do, according so that Text, That Christ may dwell in

your Hearts by Faith, Eph. 3. 17.

But I would fain know of J. Faldo, how Christ's Graces, Works and Image can be there, and Christ the Workman excluded? If Christ be not actually there, they can never Actually be wrought there; for none can work them but Christ by his Spirit. In

See Rom. 8. 9, 10, 17. where the Spirit of Christ and Christ are equipo ent-

thorr, either they may be wrought without Christ's Spirit, which J. Faldo disallows or Christ's Spirit may work them, and yet not be where

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works them; or if the Spirit may be where it worketh them, yet Christ cannot be where it works them, and consequently divided from his own Spirit, though indeed the Lord Christ is that Quickening Spirit, which only makes alive again to God, who is the Refurrection and the Life. Oh the Dreadful Darkness that yet over-spreads the Hearts of (called) Christians! It may be as truly faid of them as it was of the Jews. The Vail is yet over them, and Christ Jesus the Anointed Saviour is unknown to them by that Redemption, which he effectually worketh in all those that hearken to his Voice, and are conformed to his holy Government. They are Witnesses of his Graces, Works and Image, through believing in his Appearance, and giving up (like the Clay in the Hand of the Potter) not ordered and disposed by him. Nor doth the Scripmre he quotes, impugn the Real Presence of Christ in is People; for, by Faith Christ dwelleth in the Hearts his Children; that is, by believing in Christ, he cowith to live and dwell in us, who through the Unbelief Men is shut out from being Head and Ruler in them. Our Adversary would make Faith and Christ's real Presence incomparable or inconsistent, whereas the me cannot possibly be enjoyed without the other; laith being as the opening of the Door of the Heart ally receive Christ in, to be Lord and King; and if ere; his be not J. Faldo's Faith, he is void of the Faith of be God's Elect, which purifieth the Heart, and gives to e God, according to Mat. 5.8. Bleffed are the pure Spi Heart, for they shall see God. This Doctrine is the WS: Overthrow of Christianity, a turning back of the work mole Stream of the New Covenant, a cutting off the ports pritual Union; for the Christian Dispensation is IM-

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IMMANUEL, God with w; the Word is not stinted to Christ as the Head, but concerns the Body also; and God is manifested measurably in his People, as he was in sulness, by and through that holy Body; nay, some eminent Professors have gone so far as to say, They make up but one xersos or Anointed; for the Oyl runs from the Head to the lowermost part of the Garment, which takes in all. It gives the Lye to Christs own Words, who said, He would come and receive them to himself, he would not leave them Orphants; which implies a real Presence.

## Testimonies.

Good Old Apostolical Ignation was not of J. Faldo's mind; who in his Epistles produced, and endeavoured to be proved genuine by Bish. Usher, Isaac Vossim, and D. Pearson, says in that to the Ephesians, pag. 26. That a survey wis able to have nature was able to have nature was able to have not not in e. Let us do all things, he so dwelling in us, that we be HIS TEMPLES, and he our God IN us. Osnde Dogos stars have des i nature concurrence of bis House shall not inherit the Kingdom of God.

Iust. Mart. Expos. Tid. p. 375. Βλέπετε πῶς τὴν ἀικοδομὶν τὰν εν χειςῷ διδάσκων, δὶ ῷς νηὸς χειςῷ ρείομε θα καθὰτὸς ρεγοαμμένον ἐνοις ἡτω ἐν ωιτοῖς, καὶ ἐμιπεριπ πτήτω, καὶ ἔσιμει ἀθῶν Θές. i.c. See, saith he, how he (Paul) is teaching the Edification that is in Christ, whence we are the Temple of Christ, according to what is written, I will dwell in them, and walk in them, and I will be their God.

The

The Story of Richard Woodman in the Book of Maztyrs affordeth us thus much to our Purpose in an wer to the Bishop of Winchester: I believe verily that I have the Spirit of God—No Man can believe aright without the Spirit of God—It is impossible to believe in God, unless God DWELL FN US.

C. Goad defends our Faith in these words; The Gofiel is nothing else but the bringing forth of Christ IN us: It calls us from Conformity to the World, and from walking as Men unto the Life of God, Right Spirit of Christ, p. 17.

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T. Collier; God is a Mystery, Col. 22. and it is by the Appearance of God IN US, we come to know God, who is a Mystery The Truth is, that we have had and st ! have low and carnal Thoughts of God, judging him to be a God AFAR OFF, and not a God NIGH AT HAND. This is that ANTICHRIST WHICH DENIES CHRIST TO BE COME IN THE FLESH. See his Works, p. 399 .- Again, God who is in himfelf, and in the Son not only by Union, but also by a Dispensation of Grace to Men, is likewise IN THE SAINTS, and that not as in the Creatures, or other Men, BUT HE IS IN THE SAINTS AS HE CHRIST. The Saints are TRULY made Partahers of his Nature, hence called CHRISTIANS, they are CHRISTED; and indeed, Christ and Christians MAKE BUT ONE CHRIST, ONE ANOINT, ED, ONE GOD FILLS THEM BOTH. See his Works, p. 241,242.

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J. Sprig in his Preface saith thus; Those that know Christ in them only immediatione virtutis, not suppositi, know not so Full and Glorious a Proportion in him to their End. It is and must be confessed, that Godis, and subsists otherwise in Himself then Men; but this hinders not the IMMEDIATENESS OF HIS PRESENCE AND DWELLING IN MEN—— If you confine Christ's Dwelling to a LOCAL HEAVEN, you are ignorant of that which is the greatest Joy that can be; CHRIST DWELLS IN THE HEART, Sprig's Testimony, p. 87.

Thus Martin Finch, who stiles himself, Preacher of the Gospel, in his little Treatise, intituled, Animadversions upon Sr. Henry Vain's Book, pag. 81. The Word of God abided and dwelt in them (I John 2, 14.) If we take it for Christ, they had him (Christ) ABLDING IN THEM; and surely, they that abide in Christ, and have Christ abiding IN THEM, they are true Saints.

Thus, Reader, we take leave of this Chapter, and

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proceed to examine his next.

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# CHAP. XI.

That we are not guilty of Idolatry, as charged by our Adversary. True Worshippers. The Charge inverted.

I N his former Book he charged us with the Sin of Idolatry; his Argument lay thus, Those who own and profess that to be God which is not God, are gross Idolaters; But the Quakers do so, in professing the Light within and the Soul of every Man to be God; Therefore Idolaters. The Testimonies upon which he insisted, I faithfully and fully considered, in above Seven Pages of Sober Answer; he returns me about Three in Desence of his Charge, not giving above a Dozen Lines of what I writ, and those made up of Scraps, rather contracting what he said before, then making any substantial Reply to them; But however, I will be just to him. Thus he begins.

Reply, p. 84, 85.

To my Charge of Idolatry he answers as one that intended to confirm, not consute it: His very Denyals implying a large Grant of the Question, p. 192, 193. We do forever renounce any such Principle, as that the Soul of Man, simply as such, is the very Essence and Being of God. Then it is with him the very Essence or Being of God, though not because it is the Soul of Man.

Res

Rejoynder.

No such Matter; But it is plain how much the Man is upon the Ketches. His Argument led me to such an Answer; for he calls it, The Soul of Spirit of a Man, which is a constitutive Part of a Man, pag. 114. I was therefore led by him to write in that Abstract Sense, which thus far makes for him (in case he can maintain his Charge) that the Idolatry would be the grosser; Besides, God is the Soul, or Life of the Soul, therefore there was a Necessity for such a Dissinction.

Reply, p.85.

W. P. pag. 193. We never did, do, nor shall assert the God that made Heaven or Earth to be comprehendible within the Soul of Man—so that when we say the Light is within any, we do not intend the whole Being of Light. All that W. P. denyes here, is but God's being so in the Soul of Man, as that he is no where else or nothing else, yet allowing the Soul and Light within to be God essential.

Rejoynder.

It were heartily to be wished, we had nothing but Ignorance to charge him with in this Passage; but methinks he would not have us to take him for a Man of so little Understanding, as he hath need to have, that writes so much Falshood, and does not know it.

First, He hath dropt the most substantial part of my

Answer in the middle.

Secondly, These Passages relate not to the Soul, but to the Light, upon occasion of a place he cited out

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of G. Fox the younger, therefore not applicable to the Soul, yet by him as well applyed to the Soul as to

the Light.

Thirdly, He sayes, All that I deny in those words, he quoted out of myAnswer, is only God's being so in the Soul of Man, as that he is no where or nothing else, which if he had only said it of the Light, it would be no Contradiction to my Principle or the Truth; for the Light is as well on the Earth as in the Heavens, and in my Chamber as in the Firmament, without any Error in Physicks, and so may God, whom in my Answer I called the great Sun of Righteousness, that caused his Spiritual Light to arise and shine into the Souls of Men be God as well within as without the Soul; for where-ever Divine Light is, God is; and where God is, Divine Light is: Howbeit, we do not call the Manifestation of Light, God, though the Manifestation of God.

Fourthly, His faying, That I yet allow the Soul and Light within to be God effential, is a down-right Falfhood, as with respect to the Soul; it is nigh two pages before that I considered his Charge against us about the Soul; What shall I call then his thrusting of it in here, which cannot be concerned in the very Nature of the Answer? as thus appears, If the Soul be God, God is comprehended within the Soul, and is no where, or nothing else but Soul, and where the Soul is; An Absurdity, yea, a Blasphemy, never rightly to be inferred from any thing I ever faid or writ, thus scandalously flung upon my Answer by J. Faldo, for want of a better Reply; I cannot think that ever man adventured (under his Pretences of Religion) fo knowingly to pervort, wrest and misapply Men's Words about

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about Doctrines of the greatest Importance. This shows he values Credit more then Conscience, who undertakes to fasten a Blasphemous Consequence untruly on my words, left he should be thought to have charged us beyond what he could prove; but his Weakness bewrayes his Malice: For if the Soul may be God, and yet I deny that God may be nothing else (his very Words in my Name) then may the Soul be God, and God the Soul, and yet God fomething elie, and that something else God. When or where did I ever give Occasion for such Blasphemish Gibberish? Yet this is the Result of what he dares tell the World is my Meaning. I may fay the fame respecting Locallity or Place; for what Man not flark Mad, would fay the Soul is God, yet deny not but that God may be else-where, which J. Faldo also makes (though an express Contradiction to his wrests) a piece of my Meaning; for, unless God may be divided from God, where ever he is, the Soulis, if the Soul be God; and fo one Man is in another, and every Man Wiguitary, or every where at the fame time.

Friendly Reader, none of this Blasphemy and Nonsence belongeth to me, therefore I return it to

the True Parent, to maintain it as he is able.

But he would have the VV orld believe that of 23. Citations out of acknowledged Quakers, I did but nikble a little at five of them. I think him not worth proving a L—that have already so many times done it upon unquestionable Ground in this Discourse; beides, I should be necessitated to transcribe my whole Answer; but I beseach this Kindness of the Reader, that he would not think his Time lost in perusing the 20th. Chapter

Chapter of my Answer, where he may see himself if I have only nibled, perhaps he will have a better Opinion of my Endeavours. I shall have Occasion here to touch upon some of them, and no more, yet enough to show my Adversary's unfair Dealing.

Reply.

To Fox Junior's, who calls the Light the Eternal God which created all Things. In his continued Discourse (personating the Light) he calls it the Light in you, me the Light in them; which P. would evade by saying, I granted that in the first part within Man was not mentioned.

Rejoynder.

Had I faid no more then this it might have past for an Evalion; But to pass over a page and a half of pertinent Answer to his Application of both Passages out of G. F. and then fay I evaded them by urging his Grant, that within Man was not mentioned in the first Passage, is to act the Shifter with a Witness; especially when the little Part he quotes was not faid by me concerning the last Passage, in which lay the Difficulty (to wit, me the Light in them) but the first on which he very little infifted himself, viz. that the Light is the Eternal God, &c. this transposing of my Answer and exchanging it, was not ingenuous. This, Reader, in short, loffered as the Explanation of G. F's Expression and the Conclusion of a great deal more too large to be recited, viz. 'That he who is the Eternal Fountain of all Life and Sun of Light caused his Light to visit the "Hearts, and shine in the Consciences of all Man-kind, as well of fuch as rebel against it, and scorn it, toreprove

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prove them, as of those who receive it, and gladly submit to it, to direct and justifie them; wherefore we utterly deny that the Manifestation in Man strictly considered, with most high God, but a Manifestation of God and from God, by the In-shining of his blefsed Light; and we cannot be said to worship the Mainsessation, but that Eternal God (who is Light) that is thereby manifested, p. 194.

The next Testimony brought by him and examined by us, was out of E. Burroughs's True Faith, &c. for page he gave us none, neither then nor now; but supposing true Citation, a Thing most unusual with him;

I will fet down his Words as they lye.

## Reply, p. 85.

The next W. P. brings off as clearly: 'Every Man hath that which is one in Union with the Spirit of Christ, even as good as the Spirit of Christ, according to his measure, E. Burroughs. Can any Man saith W. P. be so stupid as to think that E. B. ever intended the Soul of Man that purely and simply constitutes him such; for he is speaking of that universal Grace, Light, Spirit, which God hath given unto all, &c. His purely and simply constitutes, is pure learned Non-Sense. If what every Man hath be as good in kind as the Spirit of Christ, which E. B. confesseth, it must be God and Christ.

#### Rejoynder,

He should either have past the Manner of my Expression, or have corrected it better; but I had rather be guilty of Non-sense then horrible Perversion, J. F's Crime; for he applies that to the meer Soul of Man which

which E. B. not only intended but expressed of the Light of Christ within Men. I will fet down some of his Words, that it may be an indeleable Brand upon J.F.

a notorious Abuser of our Writings.

E. Burroughs in his Answer to J. Bunnion and this Passage [Heathens, Turks, Jews, Atheists have that that doth convince of Sin, yet are so far from having the Spirit of Christ in them, that they delight to ferve their Lust. T Thus expresseth himself. Do they serve Sin or Lusts because Christ hath not given them Light to

'discover their Sin? or because they hate the Light that is given them? Tell me, Is not Works,

the Light or Spirit of Christ the only Thing

that doth convince of Sin, Or doth any Thing convince of Sin contrary, or besides, or without the Spirit of Christ? 'If nay, then it must needs be that it is from, or by, or something of the Nature of the Spirit of Christ which is in the Heathens, E. B. argues and about five or fix Lines lower thus concludes : 'Till thou provest the Light of Christ, which thou confessest every Man hath, to be contrary to the Spirit of Christ, I shall-fay, Every Man hath that which is one in union with and like the Spirit of Christ, even as good as the Spirit of Christ, according to its Measure. Now let 7. Falde blush if he Certainly, Reader, greater Injustice could not well have been acted towards any Man's Writings, then he hath acted in this Particular; for what is clearers then that the Soul is no further concerned in E. B's Words, then that it onght to obey the Light and Spirit he was of. I told him this before, as that Part of my Answer he hath transcribed into his Reply, shows, to wit, that E. B. was speaking of the Universal Grace, Light or Spirit which God hath given unto all, &c. of which

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which he takes no Notice, but thinks an Epitomy of his first Book of Accusation and Wresting Reply enough to my Answer. But which is yet baser; he hath the Considence for all this, to cry out against Shifting and Evasion. But to make it yet plainer, I will set it down more distinctly.

E. B. Every Man hath that which is as good and like

the Spirit of Christ.

I.F. Then every Man's Soul is as good and like the Spirit of Christ, which is God; therefore the Soul is God.

W. P. answers, E. B. understood it not of the Soul, but the Univerfal Grace, Light or Spirit, therefore no Proof.

J. F. If what every Man hath be as good in kind as the Spirit of God, which E.B. confesseth, it must be God and Christ.

W. P. That which E. B. confesseth is of the Light or Spirit, and not the Soul, therefore J. F's Charge's falle

Now Reader, what shall we call this but Petitio principii, a begging of the Question, a repeating of his Perversion, It is so, because I will have it so, as much as if he should say, I have charged them higher then any; more then that, I pretend to bring their own Books for Evidences. If I yeild to have perverted them, my Credit is gone, my Books are despised, and which is worst of all, my Gain is lost. But to the next.

Reply, p. 86.

That of Fox he deals treacherously in leaving out the Proposition to which the Answer is made, and thereby its Sense also. F. brings in the Priest saying, It is an Expression

pression of a dark Mind to say, that God is not distinguished from his Saints. To which he reples, He is a Reprobate and out of the Apostles Doctrine. What can be better proved? If God he not distinct from them, not only their Souls, but the Composition of the Saints, Souls and Bodies are God: But if this Passage do not prove P. a designed Deluder, none in the World will.

Rejoynder.

The Substance of my Answer took in the Priest's Affertion, but that J. Falde almost alwayes takes Care to conceal. G. F. writ not like a Philosopher, but an honest, plain, Christian Man; Nor is it any Disadvantage to our Cause, that either willingly or through Unskilfulness he neglects them; for he meant by not being distinct, that they were not at a Distance in point of Place, by Reason of the dwelling of God and Christ in his People; It is apparent G, F. intended no more by his Answer, which our Adversary in his first Book gave in these Words, But God and Christ is in the Saints. and dwells in them, and he (the Priest) is a Reprobate, and out of the Apostles Dollrine. We see by this that the Question was not, whether the Soul be God and Christ; but whether God and Christ are at a distance from or dwell in the Saints, yea or nay? I leave it with my Reader's Conscience, who hath shown himself the deligned Deluder of us two.

Reply,

W. P. tells me, p. 197. That Fisher did not mean the Spirit of Man that is any Part of Man's Nature, whereas his very Words are, 'The Spirit of Man which concurs to the constituting Man in his primitive Perfection. fection. It old him also that Fisher allowed no Man in his degenerate Estate to have any Spirit at all as Constitutive of Man.

Rejoynder.

Tis true, if he puts primitive Perfection to it; for nothing can reduce Man to his primitive Perfection, but

Homo rationabilis factus, irrationabilitàr vivens, amifit rationem; tradidit fe terriano spiritui, Plalm. 48. 21. vide Irraneus, p. 336. i.e. A Man who is made reasonable, living unreasonable, living unreasonably, hath host his Reason, having given himself up to an Earthly Spirit.

that Holy Spirit which he may be faid to have lost (that is any Interest in) by his Transgression; but to say he told me that S. F. allowed no Man in his degenerate Estate to have any Spirit at all, as constitutive of Man meerly, is to tell his Reader an impious Falshood twice over, and not to essay the enervating of one of those Reasons by me urged to prove it so; S. Fister's Words were briefly these: 'As to the Spirit of Man, 'which concurs to the constituting of

Man in his primitive Perfection, it is the Breath of Life which God breathed into his Soul—whereby he became a Soul, that did partake fomething of God's own Life. This is that living Principle of that Divine Nature, which Man did before his Degeneration, and shall again after his Degeneration, partake of

I told him that S. Fisher did never intend it of the Natural Soul of Man, but rather of the divine Life of the Soul, without which the Soul is destitute of the Kaowledge of the true and living God, his own Words very plainly show; for if S. Fisher intended that Sparit which is the divine principle that man did partake of before his Degeneration; certain and clear it is, that

that fince Man did under that Degeneration pertake of his own Soul, or elfe he could not have been a Man S. Fisher never meant the meer Soul of Man, but the Life of that divine Principle which regenerates and renews the Soul unto a Life of Purity and Bleffednes. Unto which and much more he affords me no other Reply then what I have already inferted, to wit, I told him that Fisher allowed no Man in his degenerate Estate to have any Spirit at all as constitutive of Man; as if his meer tell him were Convincement enough to his Reader, that S. Fisher held all sinful Men to have no Souls and he knows the Consequence; If no Souls, then no Punishment; for to be constituted a perfect Man to God and a meer Man, is not one and the fame thing; neither can pertaking of the divine Life or Nature be for understood, as that the Soul is that divine Life or Na were it felf; or that fuch as pertake not of it, have no Souls. Such Doctrine better becomes J. F's advenfures Abuses then the Writings of that honek and Chrihian Man.

He tells us of some other Quotations which I medled not with, particularly, that G. Fox in his Book called the Great Mystery, &c. should say, The Soul was Equal with God, that it was without beginning, infinite in it self and a Part of God; for which he assigns us no Page in his Reply, in his first Book, the 16th; I have diligently perused it and find no such thing; however should he have ever written these Words, I dare say for him, he understood no more by Equality then Unity; for God is greater then all; by Infinite no more then something that is not sinite, or which comes to an End; and by the Soul's being without Beginning and a Part of God, no other then that divine Breath of Life, which

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is as the Soul or Life of the Soul, that came out from God, and therefore is of God; that Cause is much to be suspected that props it self with such shallow Cavils; he observes no Nicety of Expression in his Writings, and it is therefore disingenuously done of any to make this ill Use of his plain and vulgar Phrases.

But least all this should fail, and he had Reason to suspect it, he brings us out a Piece of a Letter, formerly written by Josiah Coal (who lived and dyed a faithful Servant of God, and is now at Rest with him) put into his Hands, I suppose by his Gentle-Man, p.94. as he received it at the Hand, I suppose of some Vagabona-

Quaker.

First, That he should call George Fox the Father of many Nations; but what is this more then to say, that Men of several Nations have been begat unto Christ through him, Thus Paul was a Father to the Romans, Corinthians, &c. 1 Cor. 4. 15. for though ye have ent thousand Instructors, yet ye have not many Fathers; for in Christ have I begotten you.

Secondly, That his Life hath reached through his Children to the Isles afar off, to the begetting of many again unto a lively Hope. But what of all this? The Life of God is one in all; Paul lived by the Life of Christ, and so did Peter; Paul was present in Spirit, though absent in Body, I Cor. 5:3,4.

Thirdly, That Generations to come should call him bleffed: But is not the Memory of the just blessed? Prov. 10.7. and did not God by Isaiah promise concerning Hrael, I will make thee an Eternal Excellency, and the

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Joy of many Generations, Isa. 60. 57. This belongs to G. Fox, Fosiah Coal, and every Child of God; yea, and J. Faldo too, if he were so good as he should be.

Athly, That his Being and Habitation was in the Power of the Highest: And so it should be; for that is the Habitation of every Child of God; for others dwell in the Power of the World. In short, we are exhorted to stand fast in the Power of Godliness; and we read that it was the End of the Evangelical Ministry to turn People from the Power of Satan unto the Power of God, which is the Power of the Highest.

thly, That he ruled and governed in Righteousness: This is but what Paul exorts Timothy to do in the Church of Christ, as both his Epistles inform us at large; Every Elder, Over seer or Pastor in the Church of Christ is bound to do so; If f. F. can prove he doth otherwise, he may then charge him with uncomely walking, but not f. Coal with Blasphemy for saying, that a good Man governs in Righteousness.

Lastly, That his Kingdom is established in Peace, and the Increase thereof is without End: So is the Kingdom of the Saints of God. That they have a Kingdom and Dominion is clear from several Scriptures: It is the Fathers good Pleasure to give you a KINGDOM, Luke 12.23. Wherefore we have received a KINGDOM which cannot be shaken, Heb. 12.28. The Saints shall JUDGE, the World, I Cor. 6.3. The Nature of this Kingdom is declared. Luke 17.12. The Kingdom of God is within. Joh. 18.36. My Kingdom is not of whis World. Rom. 14.17. For the Kingdom of God.

God is not Meat and Drink, but Righteoufness, Peace and Joy in the Holy Ghost. The Durableness of this Kingdom is laid down by Daniel, and the Time same that the Saints possessed the Kingdom, whose Kingdom is an Everlasting Kingdom, Dan. 7. 22. 27.

Yet upon these so innocent Expressions so scriptural, and therefore so easily desensible, doth this Adversary of ours call an Evidence of the blasphemous unheard of Passages and Principles among our Ministry conceived, vented and allowed, which did the World know, it would make their Ears tingle, and their Hearts ake. But we will see if these Words belong not of more Right tow Passage, that sell from the Mouth of a Court-Chaplain, in the Golden Age of Independency, not in a private Letter, but a publick Auditory, that we may help him to a clearer Sight of his own Folks, and that his severe Exclamation better suits them then us.

After the Death of O.C. that all due Acknowledge ments might be paid to his Memory for the noble Ads he did, of breaking all Oaths he made to God and Men, to advance his own Family and Interest, though to the Scandalof Religion and Los of the Cause, a certain Chaplain of his broak forth with this Extatical and Elegiack Affertion, that if that were the Word of God (mean ing the Bible in his Hand) then as certainly, that bleffed Spirit (the Protector) was with Christ at the right Hand of the Father; and if he be there, what may his Family expelt from him? for if he were foufefuland beloful, and fo much Good influenced from him to them when he was in a mortal State; how much more Influence will they have from him, now he win Heaven? THE FATHER, SON AND SPIRIT THROUGH HM

HIM BESTOWING GIFTS AND GRACES UP-ON THEM.

I will omit naming the Party, he is dead, I give the Fact, and it speaks so much Idolatry, that nothing ranker can be produced of the most Extravigant Votaries of Rome.

God, if it pleafeth him of his great Mercy give this poor Man Repentance, before that Hour overtake him in which it will be hid from his Eyes, which ends my

Return to these hard and evil Speeches.

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Ishall as my Manner hath been produce the Testimonies of certain confiderable Men in defence of what we believe, concerning the Light within; and others relating to the Soul of Man, for their Sakes, whom Tradition hath abused, & the frequent Clamours and Invedives of many against us blinded, so as to think we are the Sink of Error and off-scouring of all Heresy; to the End that they may fee our so much decryed Doctrine, clearly and abundantly approved by fuch as are of general Reputation among them.

## Of the Light shining in Man.

Vatablus and Drusius upon Job 24. 13. They are of mose that rebelled against the Light, say, that it is the Light, of God and that it is God himself. I suppose, sone will doubt that this Light shined in the Conscientes of those that rebelled against it, consequently, the light that shines in the Conscience is the Light of God, she is the great Sun of Light.

Munsterin and Clarius upon Job, Ch. 29. 3. Upon nom doth not his Light arise? ask, Who is there

in whom the Light of the Divine Wisdom doth not shine?

Codurcus is of the same Mind saying, he enlightneth all Men, referring us to John's Testimony.

Drussupon the same Place queries; Who receiveth not his Light, and is not illuminated by his Light?

Erasmus and Vatablus on Joh. 1.9. calls it the Fountain of Light, whence the Light also flowed to John himself. Now if this Light be in Men, and of the Fountain of Light, which say they is God, I hope none will deny the the Light that shines in Men, is divine Light, and consequently God, 1 Joh. 1.5.

Zegerus on Job. 1. ver 4, 5. In him was Life, and the Life was the Light of Men, &c, expresseth himself thus; That Life by which all things were made, that which is the Word, yea, which is God the Fountain of all Life, that alwayes was and is the Light of all Menand it shineth in the Darkness of our Souls, which the Prince of Darkness had darkened.

Cameron on the place faith, It is to be understoodespecially of that Light which is unto Salvation, and whereby it comes to pass that we are freed from the Darkness of Sin and Death. C

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All which is to say, that the Light which shineth in Man's Heart is Divine and Saving, therefore God ma-

nifefting himself in Man.

Dr. H. Moor in his Philosophick Cabbal, pag. 27.

Leyes; The Light pursued Adam, and upbraided unto him his Case after his Transgression, and that it was the DIVINE Light; wherefore he was ashamed and hid himself at the Approach of the DIVINE Light, manifesting himself to him to the Reprehension and Rebuke of him\_And the DIVINE Light charged all this Misery and Confusion upon the Eating of the forbidden Fruit, and Luscious Dictates of his own Will -And the DIVINE Light spoak IN Adam, concerning the Woman: What work bath she made here?

Thus doth he make the Light that reproves in the Conscience to be the Divine Light, and consequently of the Nature of God, who is the great Fountain of Divine Light; Nay, to put it out of doubt, he reads those words, which in Genesis say, It was Godhimself that reproved Adam, after the manner before expresfed, to wit, the Divine Light in Adam reproved him; thereby making the DIVINE LIGHT in Adam and GOD to be ONE and the same Being.

## Of the Soul.

Justin Martyr brings Tryphon questioning thus con-

cerning the Soul, and himself allowing it.

H Luxi Stia nai a Savaros solt, nai aufe exeite Bart'ing That is, Is the Soul Divine and Immortal? шерось 8 с. Isit a Particle of that Commander Himself, and as it feeth God, so is it also permitted to contain Diviniy in our Mind, and thereby even now to be happy? Tea, altogether, faid I.

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Tertullian.

Tertulian. de Anima, p. 297. afferts the Immortality and Divinity of the Soul.

P. Fagins in Gen. 2. 7. Rabbi Nehamanides hath observed. That he that breatheth on any contributes something of his own to it; whence Christ our Saviour, when he would communicate the Holy Spirit to his Disciples, he did it by breathing upon them, signifying that he contributed to them something of his own that was Divine. The word DOWI fignifieth something DIVINE and HEAVENLY; some think D'DU, besause the Immortal Soul of Man is a certain DIVINE THING come from Heaven. And the Poets call the Soul of Man a PARTICLE OF DIVINE BREATH COURT DOWN abreath or spiritus, DIVINE, HEAVENLY, Vital, Immortal, and Enduring forever. The Soul of Man DIVINE and HEAVENLY, confifts in a DIVINE and HEAVENLY Spirit. The Author Hiskuni understands it to be an Inspiration from the Holy Spirit of God.

Peter Martyr speaks of the Soul thus in Psalm. 94. We are taught not to with draw from the Divine Nature those things that are perfect and absolute in us, pag. 12. and in pag. 122. They say (says he) now doth chiefly signific that which is DIVINE and Reasonable that God doth give unto us.

H. Bullenger saith, The Soul is a Spiritual Substance poured of God into Man's Body; in his 4 Decad. 10 Serm.

Augustine

Augustine saith, It is felt in the Life—it is unatterable, breathed into Man's Body by God of his own Essence and Nature—from the secret Power of God.

In short, Very various have been the Opinions of the Ancients concerning the Soul: Plato divided it into Two parts; Zeno into Three; Panatius into Five or Six; Sorams into Seven; Chrysippus into Eight; Apollophanes into Nine; by some of the Stoicks into Ten; by Possidonius into Twelve, as Tertulian reports in his Book de Anima, p. 273. and H. Bullenger tells us, That hardly two say one and the same thing concerning it.

Seeing then that Men of such excellent Abilities, and nicest Disquisitions both in Nature and Theology, rather prove their own Contradiction and Confusion, then give us any certain Account of the Soul, what she is; and that the Scripture mentions it so rarely and obscurely, and that J. Faldo denies all immediate Inspiration (as he calls it) which is the only Way left us to understand it, he hath not shown himself a Charitable Divine, but an Impious Wrangler in falling so heavily upon us with the opprobious Name of Idolaters for alligning something more of Divinity unto the Soul in its primitive Perfection, then his Opinion will allow us.

CHAP.

## CHAP. XII.

Of the Resurrection of Dead Bodies, and Eternal Recompence. Our Doctrine maintained by Scripture, Reason and Authorities.

I N his former Book he charged us with the Denyal of the Resurrection of the Dead, and Eternal Recompence. The Testimonies he brought for Proof were fuch as rendred him very weak, or fomething worle, I hope they were sufficiently dis-engaged from his Service, unto which, according to his old Custom, he hath not thought fit to reply: He only takes notice of two or three short Passages out of fix or seven pages of Answer, on which he bestows a few Squibs, and concludes with that Contempt and Rudenels no Man pretending to Religion or Humanity would have vented, especially against a Man that he provok't to answer him, by beginning to abuse his Friends in general, and him in particular; considering withal, that his Profession is to suffer, not to insult. Strange! that my Religion and Conscience should subject me to so much Contempt, with a Man that pretends to both. But W. P. I dare fay, had not been thus treated by 3. F. could he threaten the Law, and Flant and Swagger at the rate J. F. doth. But it is like such Folk, to infult where he may do it fafely.

One of his Testimonies was this, Christ is the Resurrection, to raise up that which Adam lost, and to

destroy him who deceived him; So Christ is the Resurrection unto Life of Body, Soul and Spirit, and sorenews Man, Princ. pap. call. Quak. p. 34. I will not trouble my self, nor spend my Reader's time in transscribing what I said in Desence of this Passage, as to the End he designed it; Nothing can be clearer, then that this concerns Regeneration, so sayes J. F. himself, pag. 132. consequently the Resurrection of Dead Bodies is not concerned in it.

His second Testimony sell from G. Whitehead in these words, if we may believe him; I do not believe this Body shall rise again after it is Dead. I told him of his Disingenuous Catching, and put him in mind of the Apostles own Expression that justifies the Saying, if it was ever said — Thou Fool—Thou SO W-EST NOT that Body that shall be. But unto whatever I urged for the clearing of our Friends Words and Writings from his ill Constructions, like an unsair, if not a fearful Adversary, he makes no Return.

I will now fet down what he thought fit to give us.

## Reply, p. 88.

of my Charge) Either the Resurrection of the Body must be without the Matter, or it must not; If it must, then it is not the same numerical Body, and so their proper and strict Resurrection they must let go; although this allows my Charge true, and so enough to its Vindication; yet I shall Answer P's Arguments against the Resurrection, wherein be opposes Philosophical Conclusions to the express Doctrine of the Scriptures.

Rejoynder.

If I have herein vindicated his Charge, it must follow that he charged us with Denying the Resurrection of the Body without any Allowance of Change as to that Matter and Corruptibility it was buried with; consequently, That J. Faldo believes a Resurrection of the same Carnal Bodies that are interred without any Alteration whatever; for that allowed, they cannot rise properly and strictly the same Bodies. If our rejecting this Carnal Dream of his, is that horrid Principle he charged us with Denying, we have no Reason to be much concerned about the Success, But he proceeds.

Reply, pag. 88, 89.

The latter part of W.P's Dilemma is the Horn with which he pulhes at the Resurrection (viz.) If it must not be without that same gross matter it dyed with, then affirm it cannot be incorruptible, because it will carry with it that which will render it corruptible ad infinitum.

The Body must necessarily be the same Matter is allowed, but W. P. calls it in his assumption of the 2d part of his Dilemma, the same gross Matter, which makes his Argument Falacious in the Form of it. But to let that pass, it shall be the same Matter and numerical, though not of the same Grosness; and shall have the same Substance and Essential Form, though not the same Accidents.

Rejoynder.

Is this the Scripture-Doctrine, he fays I oppofe with Philosophical Conclusions? Would the would give us but one Scripture that looks but favourably towards this Reply; I never read one yet of a Body's having the same Matter, and not the same Grofness, the same Subfrance and Esfence, and not the same Accidents. For fhame; must our Denyal of Physical Nicities, or rather 7. Faldo's Absurdities be branded for horrid Do-Etrine. 'Tis true in Philosophy, that a Subkance may loose its Accidents, and yet remain the same Substance. Things may be discolour'd, yet the same Beings they were before : But that Matter should be such, and not gross, is incongruous with Scripture and Philosophy. Matter and Grofnels or Corruption are Synonimons in Philosophy and common Speech: But that Grofness, or the Substantial Part of any Man's Body should be but an Accident, that the Accidence teaches all Boyes in Noun-Substantive, deserves a Lash at least. Are Flesh, Blood and Bones Accidents, or that of them which is gross and corruptible an Accident? I wonder what a fearful fort of a Noun-Substantive J. F. would be incase he were condens'd and rarefied of fuch groß and corruptible Accidents, Indeed one would think his Headif not all the rest, had been near akin to them, when he writ this piece of new Philosophy. But this abundantly proveth upon what Foot his Refurrection flandeth, if it may be faid to have any, or to fland at all.

Fallacious is but one of his hard words; for if the Body rifeth with the same Matter it carried to the Grave, it riseth with gross Matter, unless it carried no gross

gross Matter thither. Let him chuse of the two which to deny. But is this to answer my Argument, to tell us with so much unwarranted Considence, that the Body shall be the same Matter, Substance and Essence, &c. the very Question? What is this but to say, It shall be so, because it shall be so? If he would have done any thing, he should have demonstrated how Matter can be without Grosness, and the most gross and Material part of the Body to be but the Ascidents. But he thinks he hath said something so the Point:

Reply, pag. 89.

To talk that it (the Body) cannot be incorruptible because beyond the Nature of Matter it self, is to talk like an Atheist; making Nature to be God, and not acknowledging the God of Nature.

Rejoynder!

Did I dare sport in Religion, scarce ever Man gave a fairer Occasion in his Compass, But he practises it, and Fabhor it. This is such a riddle me, riddle me, as I never heard of before.

W. P. sayes, The Nature of Matter admits not of Incorruptibility, ergo, W. P. is an Atheist, ergo, he makes Nature to be God, and ergo, he acknowledges not

the God of Nature.

This is the very Man, that not a page off reflects Ignorance upon my Philo ophy: Doubtless a Peerless Disputant, one way or other. May he evermore thus confute me? which is all I will say to such subtit Reasoning and losty Argumentation in this place. Yether has not done.

Reply p. 89.

If God be omnipotent (which he is, or he is not God) he is able (as the Apostle speaks) to subdue all things to bimself, with which words he answers all Cavils from Impossibility in Nature.

Rejoynder.

The Question was not about God's Power; nor was it so much as any Part of the Question; But whether Matter is not by Nature corruptible, and how that which is corruptible by Nature, may be by Nature incorruptible. This Scripture he urges to prove his carnal Resurrection, will as well prove the Popish Transubstantiation, or any the most unreasonable Conceit in the World; for it is but saying, All things are possible with God, and God is able to subdue all things unto himself; and the Business is done at J. Faldo's rate of arguing. But the Question is not about what God can do, but what be bath done and has declared he will do.

I know there are Impossibilities in Nature, which God's Omnipotency makes possible; but if J. Falde doth not know that there is a Disserence between Impossibility in Nature, and Contrariety to Nature, I now tell him there is one, and that so wide, as though Almighty God frequently supplies Nature's Want of Power, yet he rarely, if ever, acts contrary to and siconsistent with the Nature of his own Creatures; What is spiritual remains spiritual, what is material material, and what is corruptible sorruptible. But let us see how much better he acquits himself of another Passage, which he ventures to cite, and in my Opinion

doth no more.

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Reply,

Reply, p. 89.

W.P. proceeds farther in this vain Reasoning and wicked too, p. 202. Isay, we cannot see how that which is of the Dust should be eternal, whilst that from whence it came, is by Nature but temporal; and that which is yet most of all irreconcileable with Scripture and right Reason is, that the Loss and Change of Nature from corruptible to incorruptible, natural to spiritual should not thake it another Body. That it is according to Scripture I have given large Proof in my Book, to no one of which he replyeth, as also how unreasonable it is to call that a Resurrection, which is not of the same numerical Body.

Rejoynder.

We may guels how well he proved it in his first Book by the Strength he hath employed to mantain it in his fecond. But let all sober Men judge if this Reply be pertinent to this Part of my Aniwer; yet he promifed he would answer my Arguments. For the Scripture, it is clear, That Corruption fall not inherit Incorruption; neither can Flesh and Blood inherit the Kingdom of God, i Cor. 15.50. Thus Anota, cert. Divin, anno 1645. upon the Place; and if he will know the true Refurettion, let him learn to understand this weighty Passage: For we know, that if our Earthly House of this Tabernacle were diffolved, we have a Building of God, an House not made with Hands, Eternal in the Heavens, 2 Cor. S.I. And I cannot but wonder, my Adversaries Understanding should be so benighted, as that contrary to express Scripture he should affert a Resurrection of the same Body that is busied, property and frittly fo; the Apo-

file teaches us to believe that it is not that fame Body that is fown that shall be; for though we shall be changed from Mortality to Immortality, Corruption to Incorruption; 2 Cor. 5. 1. and 1 Cor. 15. 37, 50. yet (mens Bodies of ) Fleth and Blood hall not inherit the Kingdom of God : For the Word Refurrection, Ava To Ca doth hot strictly imply a taking up of the same Numerical Body, as he would have us believe from his new found Relative IT (first Book, 2. Part, p. 138.) for which Bixe shall give him a Release both from the Edin and original (Greek) there being no Word in either for (his Relative) IT on which he and his factions Brother Wicks have to relatively infifted; Indeed as their faft and best Refuge. The Text lyeth thus : old lent bi Exciper de vania Yuxindo, exciperas vaux overpalint. Stritur corpus animale, resuscitatur corpus spirituale.s.e. Anatural Body is fown, a spiritual Body is raised; that is They lay down a natural, and take up a fpiritual Bolay, on in lieu of a Natural receive a foiritual Body; not that the Natural Body shall be transubstantiated into a spiritual Body, or that admitting of fuch an Exchange, that the Spiritual is the fame Numerical Body, that was the Natural; for so the Natural and Spiritual Body would be one and the fame; but suppose J. Falde's Relative IT to hold, I do utterly deny that this Text is concerned in the Refurrection of Man's Carnal Body at will recite it with the five following Verses as

It is sown a Natural Body, it is raised a spiritual Body; There is a Natural Body, and there is a Spiritual Body; and so its written, The first Man Adam was made a Living Soul, the last Adam was made a Quickning Spirit; howbeit that was not first which it firstual,

they ly in our English Transation.

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but that which is Natural, and afterward, that which is Spiritual; The first Man is of the Earth Earthy, the Second Adam is the Lord from Heaven; As is the Earthy, So are they that are Earthy; and aris the Heavenly, so are they also which are Heavenly; and as we have born the Image of the Earthy, we shall also bear the Image of the Heavenly, v. 44, 45, 46, 47, 48, 49. 1 fay this doth not concern the Refurrection of carnal Bodies, but the swo States of Men under the first and fecond Adam, Men are fown into the World natural, and to they are the Sons of the first Adam; but they are raifed spiritually, through him who is the Resurrection and the Life, & fo they are the Sons of the fecond Adam, the Lord from Heaven, the quickning Spirit. The very Words of the Apostle underiably prove this to be the Scope; how elfe could the first Adam's being made a living Soul, and the second Adam a Quickning Spira, be a pertinent Instance to prove Natural and spiritual Bodies; upon which follows, that the Natural was first, that is, the first Adam, and then that which is fpiritual, which is the focund Adam, the quickning Spirit, the Lord from Heaven, who came to raise up the Sons of the first Adam, from their Dend to his Living, their Natural to his Spiritual Estate.

But perhaps it will be objected that the 47th Verle, The first Man is of the Earth Earthy, and part of the oth. Verle, We shall also bear the Image of the Heavenly, seem to imply a bodily Resurrection; But let the whole: Verses be considered, and we shall find no such thing. The first Man is of the Earth, Earthy, the seemd Man is the Lord from Heaven; who sees not that this is rather spoken of the Earthy-Mindedness, then the Earthy Body of Adam? It was mentioned to show

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the great Disparity, that is between the Nature and Qualification of the first and second Adam; the following Verse puts this Interpretation out of Doubt, as is the Earthy, such are they that are Earthy; and as is the Heavenly, such are they also that are Heavenly.

For those Words, We shall also bear the Image of the Heavenly. I cannot fee how they should relate to the Refurrection of the Carnal Bodies of Men; for the Image of the Heavenly, is a renewed State to God, through the Operation of the Spirit and Power of Christ, the first Part of the Verse clears it; and as we have born the Image of the Earthy, we shall (or rather, bet mbear) the Image of the Heavenly) as Ambrefe and Throphilatt read it, and fix or feven Copies belides have it) which is as much as to fay, That as we having born the Image of the God of this World, by becoming his Children; so may we bear the Image of the True, and Living God, by being redeemed from a vain Conversation, having our Conficiences sprinkled from dead Works, and being born again of the incorruptible Seed by the Word of God which lives and abides forever.

Had this concerned the Resurrection in our Adversary's Sense,
the Image would be changed
wholy (Accidents would not
serve his Turn) therefore not
the same Image, unless the
Earthy could be the Heavenly
Image, which were Impossible;
for we should loose our Earthly
Bodies, at what time we become the Image of the Heavenly,
in this World, if this conceit had

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\* If it be objected that Adam is not mentioned as degenerated, but as created, and therefore this Interpretation, will not do. I answer 5 tis true he is faid to be made a living Soul; but first, this makes not for a the Resurrection of dead Bodies, and so far our Adversary gets no Scrength. aly, Though the Apositie

Me begins with the first Adam's Creation, yet he orderly comes to the Earthly Image, that the living Soul put on by Disobedience, which introduceth the Necessity of the coming of the fecond Adam, and his Quickning Spirit to creare a new, bring into the Image of God. So there is Adam as fown and his Posterity representative y in him, and his and their Laps, and then the Restoration by him that is the Refurrection and the Life, the second Adam, the Lord from Heaver however

any Truth in it, and if of the o ther, they to be fure must never enter; for another takes Place: But as it was never understood fo by any that I know of, but evermore of that Earthly Image which came by Transgression, and the Heavenly Image that comes in obeying the Truth by the Spirit, according to what the Apostle faith, Col. 3. 8 9, TO. But now you also put off all these, Anger, Wrath, Elafphemy, filthy Fornication out of your mouths, lye not one to another; feeing that you have put off the old Man with his Deeds, and have put on the new Man, which is renewed in

Knowledge after the Image of him that created him: So till the natural Man that is fown, comes to dye to his own Image, Will and Affections, he can never be quickned into this Glorious Image of the second Adam, the quick-

ning Spirit, who is the Lord from Heaven.

But suppose, it were to be understood rather of Bodies then Souls, the Text may be as well translated a Living as a Natural Body is Divin. anno fown; yearather fo, for the Word is not 1645. outindi but Juxino, or Animale, that imports

as much as a Soula Body, and fuch an one, I dare fay, J. Falde would not be willing to fow, except he had a Mind to be buried alive : So Clarius both translates it, and interprets it, Corpus animale accipiendum est, cui anima vitam prestat ne intereat. i.e. A Souly or Living.

Body

Body is that, to whom the Soul gives Life that it doth

not dye.

But to go farther; suppose the Apostle treated of a natural Change, and not only of the spiritual State of the Soul in this Life, yet can it be extended no farther then this; when good Men lay down this Earthly House or Tabernacle of Clay, the Image that came to us from Adam's Loyns, we shall be cloathed upon of Immortality, received into the Building that is Eternal in the Heavens, and be made like unto his glorious Body, 2 Cor. S. I. Philip. 3. 21. We sow a natural, we reap a spiritual, and we sow not that Body which shall be; but God giveth a Body as pleaseth him, I Cor. 15. 37, 38.

I also parralelled my Adversary's Change yet Sameneß of Bodies with the Popish Transubstantiation,
thowing, that the Absurdity Protestants Charge upon
this, is equally chargeable upon that; only with this
Distinction, that the Papists deny it to continue a Wafer
after Consecration; but J. Faldo afferts, the spiritual
Body to be the same carnal Body after Mutation, which
is a Kind of Consubstantiation, and far more ridiculous:
But of this he took no notice, and his silence is prudent: Things unanswerable are better unmedled with,
then cited and not consuted; He knows who pass for
wise Men by holding their Tongues; I wish that were
his greatest Fault.

I will conclude this Head with a few Testimonies in Desence of what we have said against f. Faldo's Carnal Resurrection, referring my Reader to my Chapters of the Resurrection both against him in my Answer, and my Book against T. Hicks, entityled, Reason against Railing; and particularly the second Part of a Dis-

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course (that we hope will suddenly be publishe) call'd, The Christian-Quaker, for his fuller Satisfaction of our Scriptural Judgment, and our Adversary's stessily Apprehension concerning the Resurrection.

# H. More, Myst. God. p. 221,224,225.

Dr. H. More, the Cantabridgian Philosopher, be. gins his Discourse of the Resurrection with this Cenfure of J. Faldo's. 'We come now to the second particular propounded, the Resurrection of the Dead, which I dare say the Atheift will liften to, with more then ordinary Attention, and greedily fuch in the Do-Arine, provided it be flated with the most curious Circumstances that the RIDGIDEST OF THEOLO-GERS will describe it by, that we shall have the same NUMERICAL Bodies, in which we lived here on Earth, and that those very Bodies (the Molds being turned afide) hall fart out of the Grave. This Do-Ctrine the Atheift very dearly bugs as a Pledge in his bold Conceit of the Falfness and Vanity of all the other Articles of Religion; wherefore he fancying the up-That of Christianity to be so groundless and incredible, he fairly quits him elf of the Trouble of all, and yields himself up wholely to the Pleasures of this present World.

To the Objection of Atheists, who play hard upon

J. Falde's Carnal Resurrection.

First, In that Canables proper Bodies are made up of the First of other Men, so as if every one had his own, he would have never a Body in the Resurrection. Sc-condly, That it implies that all Men are buried, when as Myriads are drowned in the Sea, and caten by Fishes.

· Thirdly,

Thirdly, That Men's Bedies are passing like Rivers. consequently no more the same Numerical Bodies, then the Water that runs away is the fame River; and upon this score the Body of an Old Man must pay for the Sine of a Young Man, whose youthful Body felt the Pleasure,

and is gone.

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He thus answers out of the best fort of Philosophers. That the Soul of every Man is his individual Person, and that the alone it is that fees, hears, enjoyes Pleafures and undergoes Pain, and that the Body is not fenfible of any thing, no more then a Man's Dublet when he is well Bastinado'd; and this Answer (sayes he) tekes away all the first and last Cavil (he goes on) and why do Men plead for the Confociation of the Soul's immerical Body in Reward or Punishment, but that they fancy the Body capable of Pleasure & Pain; but they err, not knowing the Nature of things; the Body being utterly uncapable of all Senie and Cogitation, as not only the best Platonists, but also that excelslent Philosopher Des-Carres hath determined, and is abundantly demonstrated in my Treatile of the Immortality of the Soul. See Book 2. Chap, 2,4,5,6, To the second Cavil I answer, That the Universal Expression of Men's rising out of the Grave, is but a Prophetical Scheme of Speech, the more strongly to frike our Sences, as I have already intimated in my Exposition on the 1 Cor. 15. against the Psichopannachites, see Book I. c. 6. 5.3. This Succour, faith he, we have against the Atheists out of Philolophy; but I answer further as concerning the Scripture it felf, That I dare challenge him to produce any place of Scripture, out of which he can make it appear.

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char the Mystery of the Resurrection implies the Re-

\* Note, Reader, that our Translation is erroneous, Job 19. 32. whom mine Eyes shall behold. In the Hebrow thus, 1, c1 prine Eyes have feen; the Sepruagint Eyes as pressure and Cadurcus observe.

of the same Numerical.
Body; The most Pregnant of all is, \* Job 19.
which late Interpreters are now to wife, as not to understand at all of the Resurrection: And for 1 Cor. 15. that Chapter

is so far from afferting this Curiosity, that it plainly sayes, it is not the same Body. But the Atherst will still hang on and object further, That the very Term Resurrectio implies, that the same Body shall rise again; for that only that salls can be said properly to rise again. (Where let the Reader take notice, that D. More calls J. Faldo Atherst, for it his Objection against me, Rep. p. 89.) But sayes D. More The Answer will be easie, the Objection being grounded meerly upon a Mistake of the sense of the word, which is to be interpreted out of those higher Originals, the Greek and Hebrew, and not out of the Lacine, shough the word in Latine doth not alwayes imply an Individual Restitution of what is gone or faln; as in that Verse in Ovid,

Victa tamen vinces subversaq; Troja resurges

But this, saith he, is not so near to our Purpose, (yet it excludes the same numerical Troja) Let us rather consider the Greek word avadants, which resurved to be of as large a sense as it. Now avadants is so

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far from lignifying (in some places) the Reproduction, or Recovery of the same thing that was before, that it Cears no fenfe at all of Reiteration in it, as Mat. 22, 24. Kai aviolate e wegua to adenes alle; and Ball raise up Seed unto his Brother. Also Gen. 7. 4. there s Eavaffast & avidnaz fignifies meerly a living Subfrance, and therefore d'adlasis in an active fignificarion, according to this fonfe will be nothing elic but a giving or continuing Life and Subpance to a thing. The word in the Hebrew that answers to diad nut is which Translators translate a living Substance; whence המיסוח according to this Analogy may ve ry well bear the fame latitude of fenfe that minr, they being both words that are rendred Resurrectio, but fimply of themselves only Vevisication, or Ere-Stion unto Life.

Thus far D. H. More against John Faldo's Carnal Refurrection, of whose Philosophy, Scripture Challenge and Criticisms let him clear himself if he can Ishall also produce a Testimony out of T. Collier.

# T. C.H. Works, pag. 169.

'This Doctrine of the Resurrection of this Body is by some denyed, & by others too Carnally looked upon; some thinking that our Bodies of Flesh shall be raised in the same Form in which it dyed; others, that it shall be spiritual, yet question, whether it shall be of the same Substance; therefore it will be necessary to consider two Particulars for the clearing of it: First, By what Power we shall be raised; Secondly, With what Bodies.

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Answ. 1st, By the same Power by which Jesus Christ was raised, which was by the Power and Spirit of God.

2dly, By the same Power and Spirit that the Saints are raised from the Spiritual Death of Sin and Self,

Phil. 3. 10. Rom. 8. 11. This being a Truth, that they shall be raised by the same Power, it may somewhat direct us to the Form in which they shall be raised, which is the second Particular, that is, in a spiritual Form, not in a Fleshy; for as the Spirit of Christ raiseth us up in the Spirit, while we are here, so shall it raise up our Spirit in the last Day: It is sown a Natural Body, it is raised a Spiritual Body; Gar wile Bodies shall be changed and made like his Glorious Body.

D. H. Hammon also denyes a proper and strict Refurrection of Bodies, and consequently is guilty of that horrid Principle, as J. Faldo calls it, which may be seen at large in his Comment i Cor. 15. Among other things, he tells us of one Synesius out of Vossius, who was made Bishop, notwithstanding he refused to subscribe the Article of the Resurrection of the Body, which shows how much greater Charity they had for Dissenters, then our rigid Adversary, whilst a Dissenter; for indeed it was very diversly thought on, and very obscurely laid down in the beginning of the third Century, sayes P. D. Huetim in Origenianis, p. 132.

Farrellus, Calvin's Predecessor at Geneva, and one to whom that eminent Resormer writ many Loving and Respectful Epistles, usually beginning with Clariffine, Charissime, and such like, did both deny the Resurrection

furrection of the same numerical Body, but defended his Opinion and disputed strenuously against the vulgar Notion, which plainly opposeth John Falds,

but more especially \* The Vincent's gross Notion of the Resurrection, who hath taken upon him in a large Discourse, called, Christ's Certain and Sudden Appearance to Judgment, p. 48,49. to write the History of it, wherein he is so punctual, that he doth not only tell.

Oh the Angry Countenances the Wicked will have on that Day!——Oh the Angry Speeches!——It may be, from Words they fall to Blows, and tear one anothers Hair, and spurn at one anothers Bellies, bite one anothers Flesh, and even claw out one anothers Eyes.

them what Bodies they shall have, but what Encounters and Dialogues are like to pass, even to Scolding, Railing, Scratching, and I know not what besides;

so vain and ridiculous is that Author.

I will wrap up these Testimonies with two Passages out of Origen in Jerome, Non ensown Carnes need by formis restinent qua sucrunt Sermina: i. c. The Seed shall not restore the same Flesh, nor in the same Formagain, Non occults videbimin, &c. We shall not see with Eyes, hear with Ears, all with Hands, walk with Feet in that Spiritual and Ethercal Body that is promised, that is not subject to be touche or seen with Eyes, nor to be weyl'd, &c. This and much more is urged by Joreme against John of Jerusalem, Epist. cap. 8.

These Testimonies I have produced, to shew the Arrogancy and Uncharitableness of J. F. in counting is an horrid Thing to reject his Carnal Notion of the Resurrestion of the Dead, and that to such a Degree destroyes

(if you will believe him) all Hope of Immortality a most absurdly placing Eternal Felicity therein.

The Resurrection we own, and for the Manner of it, we are not inquisitive; and as I told him before, so again, because these things run men into unprofitable Questions, and a Philosophical Way of Discourling, no wayes tending to God's Honour nor the Soul's Profit and Comfort, I shall decline any further or nicer Disquisition, and content our selves with this, that "if we live holily, we shall dye happily; and if we walk in his Fear, we shall depart in his Favour; and e as being unclothed of Mortallity, we shall be clothed on with Immortallity and Eternal Life: For God will raife all fuch into Immortal Life and Glory, who truly dye in the Lord; But we cannot but take notice of the Subtility of God's Enemy, who by casting curious intrical and unprofitable Questions, about what Bodies the Dead shall rife with, and bringing us under vulgar Reflections by not confenting thereto, endeavours to divert the Minds of People from our most frequent and fervent pressing a part in the first Resurrection, that only faves from the Power of the second Eternal Death; of which let my Reader receive this friendly Warning; for besides that it is a Satanical Decoy, Thou Fool belongs to none more, then him, who acquieffes not with all bumble and contented Submission in the Good Will of God, whose Well be done in Earth as it is in Heaven.

To the Second Part of his Chapter, which concerneth our Denyal of Eternal Rewards; although it deferves not our notice, for the Folly and Fallhood it contains; yet that he may not make my Silence to yield his Charge, and to show that in every Point he be.

behaves himself dishonestly towards us, I shall const der that little he fayes in this chair a mint to sue are

# Reply, p. 89.

Concerning a Reward in the World to come, which I affirm they did not profess, W.P. opposes rather because he would not be thought to subscribe to me, then that he believes not what I fay to be trues

## Rejoynder

This Man pretends to judge Hearts not only with out Words, but also contrary to Words. I did most exprelly tell him, that though we own the Beginning of Heaven and Hell to be in this World (who charged in with the Denyal of them any where elfe) yer chareben were but Earnest's of that Compleat Joy or Torment that Men Should receive as their Eternal Remard or Recompence hereafter; But this passes for Hypocrisic with John Faldo's present fort of Conscience: And He proceeds. salo who young now over saw sale aloodeno

W.P. tells me, p. 203. None ever read fo; J. F. quotes no fuch thing; nay, he fayes he hath fearching but to no purpose, My Charge was, not that they dony a Reward in another World, but that they profesens Such thing; yet being filent to it, bath a full Consequence that it is none of their Belief.

## Rejoynder.

How could his Charge imply no fuch thing, who makes our Silence (upon which he grounded it) to have this full Consequence, that a future Heaven and Hell

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10 6: However, it makes not a little for us, that he not only never read so, quotes no such thing; and says, he hath search to no purpose, but that he hath made no Reply to these words, he recites out of my Answer, which buth this full Consequence, that for J. Faldo to charge what he has never read, what he hath search for and could not find (p. 141, 142.) and therefore could not quote upon us to our Scandal) is unmorthy of any Man pre-

sending to Common Langly.

But what doth he mean by our not professing Eternal Rewards? Our not waring to enter into the fecret of the Minighty? What's bow and by whom they are to be di-Bribured? What other End have our Meetings, Writ sings and Sufferings? Must I alwayes deny Erernal Recompence, where I do not exprelly declare I own it? How many Times in Religious Discourses will J. Faldo come under the like imputation? he cannot show me oneBook that was ever wrought by any of us, in which it is not abundantly implied, if not most plainly expressed: Were there no such things it would belong to us, above all other People, to ale the Apolities Words, We are of all Men most miferable; but God hath fixed that Hope of Immortality and Eternal Life in our Souls, which all F. Faldo's Clamours will be too weak to shake. were we darker in this Point (then whom none are clearer) we and our Books have Moles, the Prophets and their Writings to keep us company, who mention it but obscurely, and not so frequently and unquestionably as we do. J. Falde loves to hear talk of Heaven, but despiles and shuns the Way which leads to it; and because our greatest Pains are imployed in bringing People into that streight and narrow Way that leads the ther

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ther, rather them by delicious Fables to preach them into an Hope of Heaven, whilst in a State of Disobedience to God's Holy Spirit, therefore is it that he concludes us not to believe Eternal Rewards, that is, to deny them. Never did Man carch at such broken Reeds to fave himself from the just Abhorrence of all sober People. We deny his Carnal Refurrection, therefore we must needs deny Esernal Rewards. Again, Wedo not believe Eternal Rewards (if he may be credited) yes he never read formuch les found it fo by his own Confession; and therefore could never quote it so. If we fpeak of Salvation, unless we put future or eternal to it, he confines it to this World; he deals so with Heaves and Hell; boldly concluding, from what we fay, Men feel and know of those things here, our Dif-Belief of any fuch thing hereafter. I told him of B. Hall and T. Brooks, their Books entituled, Heaven upon Earth but he fayes nothing to that. In short, he seems to have made it his Bulinels to render us but as odious, as his Wits and worfe would let him, but let him go with this Character, no Man having charged fo home, proved So weakly, and abused so grossy, as this Adversary hath done.

Because I concluded my Answer to the two first Parts of his former Book, though contrarily to what he did yet in the same Method, he is pleased thus to treat me.

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## Reply, p. 90,91.

Set how good W.P. is at APING my Logicki If Quakerism (so salled) sayes he, be not another Dispensation then that of Christ preached and settled by the ApoApostles; If it deny not the Scriptures; if it deny not all not any of the Ordinances of the Gospel, &c. And so be goes on with his Negatives; by the same good Logick I will prove Geometry, Logick or Philosophy to be Christianity. If Geometry, &c. deny none of these Things, Geometry is Christianity; but which not; therefore Christianity; yea, if me will pasto the Concrete; you may prove a HORSE or a GOOSE a Christian by the same Argument; for they deny none of these things.

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Take away his idle Carps and Cavils and he would have nothing to fay, and he rarely fayes any Thing. but fortiething is against himself. Who any whit intelfigent or candid, confidering that I refumed the Argument in opposite Terms, could think I intended it not to opposite Ends? That is, when J. Faldo tells us, that we deny the Scriptures and all the Ordinances of the Gif el, and we answer, that we do not deny the Scriptures or any Ordinance of the Golpet, that we thereby do not mean or thefe Words do not imply an Acknowledging of the Scriptures and every Ordinance of the Gofpel; for In-Rance: Suppose any Man charges J. Faldo with a Deayal of the Scriptures to be the Word of God, and Baptilin and the Supper to be Ordinances of the Gofpel end he shall answer. I do not deny the Scriptures to be the Word of Gods nor Baptism nor the Supper to be Ordinantes of the Gospel: Are we to conclude, that J. Faldo acknowledged the Scriptures to be the Word of God, and those Ordinances to be Gospel, no more then an Horse on Goofe? I will form it into an Argument for his Sake.

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Gospel, is no true Christian; But W.P. (sayes J. Faldo) denyes the Scriptures and Gospel Ordinances; Therefore

W. P. is no ixue Christian.

I deny the Minor, or second Proposition; I query then, if I ought not to be understood, to own the Seriptures and Gofpel Ordinances? If not, there is no Dispotation. If I ought to be fo understood, was it ingenuous or just in him so to cavil? But that his Honesty and Logick may yet more clearly appear, I will give his Reply in this plain Argument, wherein I wrong him not one Tittle. Who soever denyes, not the Scriptures and Gospel Ordinar ces is a true Christian: But an Horse or a Goose doth not deny the Scriptures and Cofpel-Ordinances; Therefore a Horse or a Goose, according to I Faldo, is a true Christian. I know he would fling this Absurdity upon me; but he right well deserves it himfelf, who would extend the Major Proposition beyond its Bounds; for it was not Who or What foever did not deny Christianity, thereby including all Sorts of Beings and Things (which made a Gap for his Horfe and his Goofe) but if Quakers or Quakerifon fo called (of whom was the Controversie, and must either deny or own) do not deny the Scriptures; &c. it follows, they own the Scriptures, &c. for by the same Rule that his owning the Scriptures includes no Denyal of the Scriptures, it holds e comera that our not denying of the Scriptures, includes an owning of the Scriptures, or else his Argument proves nothing; for if it stands not upon the Rule of Contraries, it will follow, that we may deny them, and yet own them; for not denying them (though there be no Medium) is with him no owning them. But what Part is not that Man fitted to act, who can argue against his Adverfary at such a Rate as this.

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W. P. denyes not the Scriptures, yet for all that, he owns them no more then an Horse or a Goose, and why?

because they do not deny them.

Next to this Injustice, his Logick in these Attempts excells. But above all the rest, that the first, Piece of my Argument, as formal as any thing can be, should not e cape this Man's Abuse, viz. If Quakerism (so called) be not another Dispensation then that of Christ preached and fettled by the Apostles, then the Same, fait I, though not another, yet not the same, sayes he; Let the Reader judge in this Case: My Adversary in his first Book, 2d Part, p. 144. begins thus, If Quakerism be an other Dispensation then that of Christ settled and preached by the Apostles: Now what is plainer, then that this is a Negative, as well as mine; for another Dispensation is not the same. Next, doth it not imply, that Quakerism (so called) is not Christianity, if another Dispenfation? And why may it not follow, If it be not another Dispensation, that it is the same with that of Christiani. ty? Is not this implyed as strongly and clearly as his Confequence in the contrary Proposition? Why should his Negative pass, and mine be stopt; or his Consequence ho'd, and not mine? He will have, That if Quakeri'm be another Dispensation, then not the same; but I must not be allowed to infer, If Quakerism (so called) be not another Dispensation, it is the same; 25 if it were not alike to say, If Quakerism (so called) be not another Dispensation then the Same : Or thus ; If Quakerism (so called) be the same Dispensation, then not another. Our Controversie lay upon absolute Contraries, not upon things only indifferent, as Geometry, &c. for they are neither for, nor against Christianity, neither do they own or deny them. But if J. Faldo wil

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be understood of his Saying; The Quakers deny the Scriptures, that the Quakers do not own the Scriptures; Why should not we be understood, when we say, we do not deny the Scriptures, to mean that we do ownthe Scriptures. His Objection is, we run upon Negatives, whole first Proposition of nine Parts bach eight Negat tives in it; unless, If the Quakers deny Scriptures, Orchances, Christ, de and affect not a future Bleffedneß, coc. are no Negatives; or that we must not thereby understand, They do not own them; for if he lets it not in Contradiction, but at the Distance of Geometry only, how can he conclude, The Quakers deny the Scriptures; yet to he concludes per fas per nefas: Whatcan be faid to a Man of this hardy Stamp? whom neither Logick, Reason nor Modesty can bound, yet a pretended Master of them all. Had I wied him at this toyish, gibing and illogical Rate, I had been an airy Sophister, of no more ferious Conscience or Religion then Punchenello; but being his Advertary I must be a Dunce, an Ignoramus, and something elfe the was so wise as to hide from us) which are the Epithetes he is pleafed out of his great Store-House of Ill Language to bestow upon me at parting. But which is stranger, if any thing be strange that he doth; after all the Perversion, Addition, Diminution, Wresting, Misquotation, Evasion, and School-Boy Puns and Gibes, he hath the Confidence thus to end this Chapter, and his Defence of the first and second Part of his first Book:

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Thus I have benefity & clearly vindicated every Charge which intends the Freef of Quabrism to be no Christianity.

How heneftly and how clearly he hath vindicated his Charges belongs not to either of us to judge, whatever we think; but is les with every impartial Reader to determine; though, if it be as he faith, I am yet to learn what an Honest and Clear Vindication meaneth; for according to that Sense, I have had of him through this whole Controversie, and the most upright Obfervation I could make of his Management, it feems to me a moral Impossibility that he should not be conscious to himself, of exhibiting Charges he hath not proved; of abusing our Writings to endeavour it; of declining the Strength of our Answers, and Vilifying of our Persons for writing them. To the Righteous God I recommend the whole, and according to our Truth and Honesty in this Matter, may we receive the Sentence of Well or Ill done, &c. I hope my Conscience will abide the Search; for God that knoweth all Hearts, is Witness, I have not the least Guilt upon me for my Concern & Carriage in this Affair, having done to him, as I would all Men should do unto me, and therein fulfilled the Royal Law.

# CHAP, XIII.

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My Adversary declines meddling with my Appendix. His Disingenuity great. His Perversions and Wrestings about his Key, precending to open our Words, Detected.

V E are now come to his Two and Twentieth and last Chapter, which for his Truth, Reafon, Language and Carriage towards me; is an exact Representation of his intire Reply, which will not be hard for any serious Reader to observe, and make that use of it which may forever discard J. Faldo in his Opinion from any suture Pretence to honesty in Writing, till he bath publickly recanted this; but because I always desire he should speak for himself, be pleased to hear him this.

#### Reply, p.91.

In W P's Answer to the third Part of my Book, he sayes nothing to the Chapter of the Characters of Apostolical Persons and Inspirations, wherein (it consisting of Twenty four Pages) I agitated at large these Points, to the Overthrow of their pretended Apostolical Ministry, and Inspirations of the same kind with theirs, common to all Believers, on which Quakerism is founded.

Rejoynder.

This Complaint might have been very allowable in Bb 3 case

case I had not already sufficiently considered and anfwered whatfoever was of moment in those Twenty Four Pages under the Head of Inspiration; and that him. felf had not been so shamefully injust, as after having attackt the first Part of my Book, intituled, The Spirut of Truth Vindicated, with Thirty Four Pages, and I replied in an intire Appendix of Thirty Pages, he had not wilfully neglected to give so one word of Rejoynder: I beseech my Reader to take notice of this one great Piece of Difingenuity; for if I must be chid, because I did not unnecessarily repeat Controversie, having already defended our Doctrine in this Point, under the Head of Inspiration and Gospel-Minifire What shall be faid to him, that unprovokedly fell foul of my fore-named Book, and after I had replied in its Defence takes no more notice, then if he were wholly unconcerned in any fuch Attempts? He must either think what he writ irresutable or indefensible s If the first, then he need not have replyed at all, fince I am perswaded he believes one part of what he writ to be as irrefutable as the other: If because indefensible, he is to be excused, yet deservedly tote blamed for finding that Fault with others which he is much more guilty of himself. To say nothing of his Presence of Answering Two Hundred Fifty Four Pages within the Compass of Ninety Six, and that Skip he makes over my whole Key, confisting of about half a frore Pages, added for the Opening our true Meaning from that perverted fense, ignorant and malicious Persons have putupon our Principles: And lastly, his Vindication of his Key in not a page and an half against Six or Seven Pages of my Answer, wherein, I hope, Mewelle men n

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it was proved abundantly defective. But let us hear what he fayes to remedy those defects I therein charged upon it.

#### Reply, p. 92.

· In my Key of Two Hundred and Fifty Particulars, he excepts against Ten; Five of which he surther explains, the other Five he opposes.

#### Rejoynder,

This looks unfair on my part, till my Reader be informed, that not one of these Two Hundred and Fifty Particulars had so much as the Name of Man or Book, consequently no Page, how to find and read any of those things he affirms to be our Sense or Meaning, which is enough to discredit an Honester Writer theu J. Faldo; so that what I did, was more then could be justly expected, much less challenged from me: however, I took Ten of the most suspicious. If he be disproved in those, there is great Reason to suspect him about the Rest, till he hath produced more unquestionable Evidence. Of these he te'ls us, I explain one Five and oppose the other, Let us hear how he gives my Opposition, and what is his Replication.

#### Reply.

The first of these is in pag. 247. THE WILL OF THE FLESH. i.e. All that is chosen by Man, though be be thereto disposed by the Will of God revealed in the Scriptures. This W.P. calls False, and an Abominable and Notorious Untrut's. I have proved at large their calling all things of a Religious Nature

ture by that Name which are not by Immediate Inspiration: although the Scriptures have Precepts and Examples, commanding and prescribing them.

Rejoynder.

If this be not to beg the Question, no Man ever did since the World was. He sayes, he hath proved it at large; and I say, I have resuted it at large; and what sayes he to that? no more then this, I have proved it at large, &c. Doth this Man look like an able Disputant? That he is not an honest one, take my Answer, by him omitted, with his own words saithfully cited.

J.F. pag. 69. THE WILL OF THE FLESH, i.e. All that is chosen by Man, though be be thereto disposed by the Will of God revealed in the

Scripture.

\*W. P. This is False; Many things may be and are daily chosen by Man, that is not in the Will of the Flesh, nor by his own Will, much less when any should be disposed thereto by the Will of God trevealed in the Scripture: An Abominable Untruth, and so Notorious, that I need say no more; only Challenge him to produce any of us (that is, any of our Sayings or VVritings) in Proof of his Exposition, if he can; otherwise be hath Slandered Us and Our Principles: For the Will of the Flish, is that which is quite Contrary to God, and inconsistent with the Good of the Creature.

How well he hath acquitted himself in point of Honesty, as well as Ability, first, in so maining my Answer; and next, in saying nothing to it, is still

referred to my Reader's Judgment, and so we pro-

Reply, pag. 92.

The second is, pag. 249. CHRIST THE OFFERING, i.e. the Light within. W.P. calls this no Quakers Expression; that it is, take this Proof. We believe that Christ in us doth offer himself up a Living Sacrifice to God for us, Smith. Cat. pag. 64.

Rejoyader.

Istill say, it is no Quaker's Expression; Though the Light that shineth in our Hearts be Christ the true Light: But that which I most insisted on, he hath (as he useth to do) quite lest out; viz. for he would by this insinuate, that we dony Christ to be an Offering as in the Flesh, and that Body then offered up to be concerned in our Betief of the Offering; but I dodeclare it to have been an Holy Offering, and such an one too, as was to be once for all; therefore let none receive his Abuse of us for our Faith.

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He that hath half an Eye may fee, how poorly and meanly he hath shifted off the Weight of my Answer. Again,

Reply, p. 92.

The third, MEN-PLEASERS. Sense. They who comply with Men though in things not only Lawful, but also to Edification. This W. P. calls an arrant Lye; but the ground is, provided J. F. meaneth by Lawful unto Edification, what we do, I am not so silly to put such Bonds on the Truth.

Re-

Rejoynder.

Indeed I never took him to be so Silly as Mischievous in the Matter, not to use his own Phrase more—then Ignoramus; for instead of putting, Bonds on the Truth, he hath broken all Bonds of Truth; he pretends to give our Sense of Men-Pleasers, and substitutes his own in the room of it; and when we tell him, that if he means by Lawful and to Edification, what we do, he belies us; he considently replies, I am not so silly to put such Bonds on the Truth; as if in rendring our Sense of words, he were not bound to keep to our Sense of them; how is it our Sense, if it be his, and not ours; and how truly ours, if it be putting Bonds on the Truth to render ours truly? But the Man's present Hardiness is beyond wondring at. To she next.

Reply, p. 92.

TRADITIONS OF MEN, i.e. The Seripture or written Word, p. 250. To this W. P. adds; But to fay, they are the Traditions of Men, in the sense Christ forbid the Pharisaical Religion, God forbid: I had rather my Tongue were cut out of my Head. Oh base Man, to abuse an Innocent People thus grosly. I have already proved the Phrase to be the Quakers, viz. Smith's and Nailor's.

Rejoynder.

This answers it self: if he had taken off the Force of my Words, I might have bestowed a Rejoynder upon him; in the mean time, I have disproved his pretended Proof, where I met with it; and what I find here, is but a meer begging of the Question. The fifth

fifth and fast Particular he thus endeavours to vindicate,

Reply, p.93.

THE VAIL IS OVER THEM, p. 251. Their Sense I give of this, he presents the greater half of (which explains the other) by an &c. to blind the Reader, and make the Quakers believe, I deserve the Imputations of Malice and wicked Man, which it seems he is resolved afore hand to bestow on me.

Rejoynder.

The Man is weary of his Work, as we may fee, by the great hafte he makes over every particular. No Man living that hath not read both our Books can make any Sense of this Hodge Podge Section; that ever any Man should touch with Religious Controversie, that is so visibly defective in it! My Answer shall be my Rejoynder; for, sure I am, he hath overlookt it, and therefore yet to be replyed to.

J. F. p. 89. THE VAIL IS OVER THEM, that is, faves J. Faldo, the Belief of the Man Christ Festus, which was of our Nature to be P. 251, 252.

the Christ, &c.

W. P. Let this be the last (though several more might be observed) which at this time shall be considered, in which we shall see that J. Faldo has done like himself, and the Man we have all along taken him to be. The Vail is over them, it is a Scripture-Phrase, 2 Cor. 3. 15. used by the Apostle to express the Darkness and Ignorance that to that time remained over the Un-

Understanding of the Jews in reading the Law; and this Vail he makes us to interpret after this gross and absurd manner; namely, that the Vail is the Man Christ. Wicked Man! Did ever Quaker so irreverently express himself? Give us his Name, or tell us in what Book we may find it. What greater Malice couldst thou have shown, then thus injustly to pervert the Scripture in our Name? abusing both: As if, because Christ's Flesh is called a Vail, and the Ignorance of the Jews a Vail, that therefore the Quakers must of Necessity mean by Vail in the first Sense, Vail in the second Sense; as if the Way to have the Vail

fent, were to deny the Man Christ Fesus.

All this my Adversary thought fit to conceal, left his. transcribing it into his Reply, would have made that Discovery of his Baseness, which he should never have been able by all his Shifts to palliate. I think I did not nick-name this Chapter, when I called it a Representation of his whole Reply: He ends as he begun, with Squibs, Puns, Evasions and Ill Language; for unless the Goodness of a Book be to be measured by the Paint of a Title-Page, or bare Writing reputed Replying, he might with more Sense and Reason have called it Froth, Folly and Fiction, then a Religious Vin-dication, &c. No Man I ever read of hath exceeded the Bounds of Truth by obtruding Falshoods, and wandred from the Decorum of a fair Adversary, by unfair Citations and obvious Wreltings, betaken himfelf for San Yuary to fuch filly Shifts, & School-boy Jeers, at the rate this Advertary hath done: And I have no Reason to Doubt of others being of the same Mind, since the World is not so destitute of Understanding, as to be cheated with his hocus-pocus Tricks, to take Tin for Sil

Silver, or Copper for Gold, or Froth for Substance, or Inventions for Texts, or Wrestings for Meanings, or Gibes and Taunts for pertinent Replies. I have hitherto abundantly satisfied my self concerning him, and I hope all that read me, both of him and his Essayes against the People called Quakers; If not, it ought not to be charged upon me as wanting good Will to do it: I was never more sedulous, and I think never more faithful in any such Affair. And to the End my frequent Complaint of his unfair Dealing may be further justified and confirmed, and his Deportment in the whole of this Controversie more exactly related, I intreat my Reader to consider what I have now to tell him:

#### CHAP. XIV.

Of Reflictions on Persons and Things.

The we will believe John Faldo in his own behalf, he abhors that fordid Way of Writing, which some Practise, of Restlecting, Nick-Naming, giving Ill-Language, &c. either to his Adversary or his Doctrine. But as it fares with most Men, they condemn in others what they indulge in themselves; so truly, No Adversary in the midst of all his severe Censures of that unchristian Way of procede, hath made more bold with his Reader, nor fallen more fouly upon his Adversary, yea, Persons unconcerned, then J. Faldo hath done.

We were as quiet, as Men that had scarcely known

there was fuch a Person in the World, when our Peace was disturbed by a great Book intituled with no more Modesty nor Mercy, then in plain Terms, QU A. KERISM NO CHRISTIANITY. In this he chargeth be at once with whatever all our Adversaries put together had from time to time infilted upon to render us Odioni; almost every Charge as scandalous and impious as rankest Blasphemy; and both rendred and called fo (for ought I know) more. then Twenty Times in that Discourse. This Book I thought I answered with more Moderation then either it deserved, or the Law of Retaliation would have granted: At the latter end of it, I ran up a few of his many unworthy Reflections, Jeers and Scoffs together, that I might the better help my Reader to a true Relish of our Adversary's Spirit. He saves nothing to them, which makes me conclude, I have not injured him, nor in one word done him wrong; for had I, without doubt he had not past over my Colle-Ction with so deep Silence. I think it fit to transcribe them, that my Reader may see what Provocations I met with to draw Rebukes from me.

'Horrid Imposture; Ditch of Groffest Delusion;
Subverting Christianity; Their Feigned Christ; Folly, Madness; It began in Blashhemies against Christ;
Gratifying Pride, Idleness, Giddiness; In Professors
Prophane; Vanity; Folly; Non-lense; Error:
Whether it smell more of the Fox or the Goose;
Imposture; Babble; Blockish Person; QuakeRISM ENTERED THE WORLD AS
IF SATAN BROKE LOOSE, and POSSESSIONS BY SATAN WERE TO
MAKE WAY AND FIT SOULS FOR

THE QUAKERS SPIRITS; O the Helf Dark Expressions of the Quakers Teachers! What bitter Curses and Execrations! Dismal Howling : Horrible Rearing; Blasphemy; Wretch; Vain Fi-Ctions; Quakers Glow-Worm; Deck their Idol; Real Non-lense; But'tis Pitty not to lash a little; Idiors; Stark Blind; Steel Hard; Your Crooked, Unholy Principles; Their Light grows Wifer and Wifer; Opium of Quakerism; The Quakers Divine Spirit Dumb; Refreshments at Quakers Meetings, so there is at Pupper Playes; Impudent Fore-Heads; Non-such Ignorance; Proud, Dreaming, 'Intollerable Notions; Ignorance and Delusion'; Outftrip all in the Crooked Way; Blasphemers of the Lord of Life and Glory; Surely God has given them sup for their Pride, Giddiness, or Idle Ignorance, and that in Justice; And the Devil hath blinded their Minds with a Witness; Horrible Abomination; Gross and Dark Conceits: The Rankness of Quakerifm.

And though I have carefully avoided his ill Example, yet such is my Unhappiness, that my Reproofs are stiled Railing; and Religious Censures, given forth from a grieved Spirit, counted IV-Language. But what seems yet most insufferable, this very Man, that calls every sober Reprehension by an Hard Name, is most profuse in his black Epithetes upon us; as if notwithstanding the Circumstances he mostly consesses he is under in the World, as his complaints tell us (which is no Fault lay d to his Charge) he thinks it more intollerable that we should censure this Domineering, Scotling Strain against an intire People, be they what they will in Reputation, Merit, Honesty or Acceptance

among Men, then that he should use it. What Blindnels hath seized him, that he should not see this a Fault in himself? Is he sit to reprove, who out-does the Reproved in that for which the Reproof is given?

But before I reflect his Mi carriages of this Nature upon him; he hath something to say to me. It seems I have not behav'd my self towards him with that Subjection to his unprovok'd Abuses, which he thought became me to a Man of his Quality. Let us hear what hath stumbled him, and how patiently this pretended Enemy to Personal Reflections takes it. The first is this.

I happened to let fall in my Answer, not material to the Point, this, but as a passant Expression, and so intended: I find him more in Words then Matter, and I suppose more ure of that Mind; or else what means his Pains to be made Waste Paper of already; OUA-KERISM NO CHRISTIANITY hath exchanged the Book-sellers Stall for the Tobacco-Shops.

This to Harmeless and true Saying hath given him great Offence, at least he hath taken it; what had become of me, had I bin either as pentant or vain-glorious? I will give his words, that my Reader may judge if the Man have any Vanity. After his Debate of serious Matter; Now, Reader (sayes he) I am come to a Passage which makes me conclude its Author desperate.

As if all the Error and Blasphemy he laid at my Door in his fore going five Chapters had been Toyes and Trifles, but dark Conjectures and meer Guesses to this great Discrimen of my desperate Condition. Oh monstrous Vanity of Vanities! But he goes on.

A Passage (sayes he) that renders W.P. careless,

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how justly odious he becomes with Thousands, fo he may

but leffen the Reputation of my Book;

Better and better, or worse and worse, which my Reader will. Doth my Reputation depend upon the Good-liking of J. Faldo's Ungodly Charges, propt with salie Citations, Perversions, &c? I am miserable then. No Head, not empty, would make so great a Sound. It seems his Books have Thousands of Votaries: Hundreds are a Number too diminutive to vow Maintenance to his Labours. These words show the great Vanity of the Author, or the Debility of the Cause that must have whole Regiments of Auxiliaries to his Protection, chuse him whether. But that he may leave no part of his Bisture undrawn by his own hand; for who can (or will) do it so well? hear him yet surther.

The Acceptation my Book bath bad in the World be-

comes not me to express.

A cleaver Way to tell us both his Book's Acceptance, and his own Modesty: Yet he so loves the Theam he can't give over.

The second Impression of above 1250. may be abroad

ere this come to thy hand.

And how should they chuse, since the New Cabal, contrived to over throw the Quakers, have taken a way of packing such Books into the Country as a new fort of Manufacture, where long before the second Impression came out, in several parts of England, they lay so heavy upon hand by the peaceable Disposition of both Preachers and Hearers, that (as I have been credibly informed) some better affected to such Work than cordinary, have gone from House to House, offering, yea, pressing them upon the People, as if it had been an Alms to buy them. Yet he goes on still.

Cc

I cannot yet find by enquiring that any of W.P's Answers to my Book have come to the Preferment to

adventure that Paffage.

It feeins he hath enquired; Strange Vanity! But what then? Therefore unworthy? So was W. Tindal's then in Henry the Eight's dayes; H. Barrow in Q. Elizabeth's; from whom descended those that are undeservedly called his Followers; I mean, such Independents as I. Faldo is become. Had it been a good Argument against Lucher's Books; that they were not fold at Rome ? Or what Preferment had it been to despifed Truth to lye upon the same Stall by Error and Impefine It's well our Books e cape Burning amidft inch III Neighbours as J. F. and our selves too. Conveniency to dispose of our Defences we like, and some thines want. His Attempt is a Licenfe to lye upon any Stall without fearing a Search: But he should not im full over that low Condition God is pleased to exercise us in ! Though we think it no Preferment to our Books to keep Company with J. Faldo's at any time; not should we defire it, but to disprove their black Charges.

But as if I had committed the most enormious of all Crimes, in saying, Than his Book had exchanged the Book Seller's Stall for the Tobacco-Shops, he cautions me, not to pass yet a while by the Book Seller's Shops, for fear they should point arme, and do something else for a

Non-Such

gence, that they intended to break my Head with some of his Books, to prove to me by the Experience of Battery, that they had not left the Books Seller's Stall.

But this is not all; he tells me on this only Occasion, I have not the Fear of God before mine Eyes; The Words

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of my Mouth are Iniquity and Deceit; That I left off to be wise and to do good; that I set my self in a Way that is not good; and abher not Evil; Pfal 36. 2,3,4

Upon this Text he preaches my Infamy and Difgrace, but with an Abuse to the Text as well as to me, and all for that only Paffage. Nay, the Book Sellers, F. Robinfon at the Sign of the Golden Lyon in Pauls Tard, & R. Boulter at the Sign of the Turk's-Head in Cornhil, are brought forth with a Fearful WHEREAS against W. P. upon no other score then to buoy up the Book's Sale and the Author's Credit; And by this pair of Book-Sellers, whom I know not (and I fearcely think ever heard of, especially the latter) much less had I ever harmed them, am I call'd all to nought, unle s Notorious Falfe, Difhoneft, Impudent, Brazen-faced Detractor are no such thing; and this in one page, and that in a Cerrificate too, as if they had not been giving meer Testimony but Sentence, and that after a municipal Proceed of a Billing gate Judicature. But I forgive them; befides, the Words call neither of them Author.

Two things I fall observe : First, That his Book has had general Acceptance by Learned Divines, both of Conformifts and Non-Conformifts . Secondly, That we bave endeavoured to prevent the Sale of J. F's Book.

To the first lanfwer, their Learned Divines I know not; and how should is their Names are concealed? But granting what these Men say, it proves nothing: Frould produce the Letters of Men, of known Honour, Learning and Quality, not only in England, but abroad in the World, to ballance the Scale, who condemned his Enterprise of Weakath Uncharstableness and Wickedness; heartily embracing the Answer as Check but due to his Exorbitances. But let it be as

Quekers have a further Appeal and expect an higher Judgment: In the mean time, we rest in God's Providences, and descrete pursue our Christian Duty.

In the second Passage I do aver, they have wronged us; for me never endeavoured any such thing as to prevent the Sale of our Adversaries Book, therefore in so many Words they have certified an absolute Untruth; which ill becomes Men pretending to Conscience, as the latter of them doth, going under the Name (as I take it) of an Anabaptist, but I suppose somewhat BECALMED.

This I thought to have prefixt in Form of a Certificate under several Hands, after their Example; but I had more Regard to the Weight and Gravity of my Discourse, then to seem so concerned for my Reputation about a very Triffe, wherein, had they what they desire, J. Fis Book would appear never the less impious, nor my Answer one Jot less formidable; and so I end with him upon this Score.

His next Disturbance at me, is in p. 43, 44, 45, of his Reply; on this Occasion: He would needs turn Hangman to us in his former Book, saying, That now he mas come to the highest Round of the Ladder, I presume, in order to execute us: But I was so Modell, as to use no Word so gross to him, only inverted the Allusion, and turned his Simile back upon him, thus will not say for what an Army Chaplain might deserve to be big by exalted, but since his tager Pur suit after an innocant Repose, back hought him activity thicker, and it fall to my Share to be his Executioner, I shall take all the Care. I can, to acquir my self well of my Employment. At this he rages beyond measure, though he be only entangled

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in a Rope of his own providing. He must needs be medling with Laddes, and truffing up the poor Quakers and their Principles, without all Civility, Mercy or Justice; and because I improved his own Similitude to the Dispatch of his Cause, that he had designed toillustrate the Execution of us and ours by; He, as one beside himself, calls me Hangman, Bungler, infallible Stager, and in plain Terms Fool. But this is little to what is behind; for it feems, I am not enough for him to wreak his Displeasure upon, and therefore of all others my deceased Father, whose Grave with Heathens had been a Guard from all Reflections (especially, when as unconcerned as what was never born, in the Controfie) must be fetcht up to answer for his Sons Micarriage (if fuch it had been) his Words are thefe.

But why an Army-Chaplain deserves that Preferment more then a military Sea-Captainshis Father's Character.

Insolence and Pride! for Shame, John Faldo, shall the most Barbarous Nations make it a standing Axiom. De Mortuis nit nisi bonum; And doth J. Faldo, 2 Nonconforming Minister, that should be more humble from his Profession and Meaness, break that laudable Saying by De mortuis nil niss malum. Strange! But why my father of all others? Did he ever wrong him? But adhe; where is J. Faldo's Christianity in the Point? lithis the Way to prove Quakerism, none? One would we thought I had been enough to fatiate the revenge-Stomach of this Canabal, without haling him out his Grave, whom Death hath freed from the Conms of the Living, and the Earth intombed out of eir Sight. this

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what kind of Sea-Captain he was becomes not me in tell, nor need I; the World knows it: Neither

Thall I stomach his Comparison or diminutive Epitheres. His Question I therefore refuse to answer, because every observing Person may easily satisfic himself, as to the vast Disparity that is between the Station and Service of every such one and an Army Chaplain; for it is but to distinguish between the Preservation of a Man's Country from the Rapes and Spoils of Forreigners, and the running it by turning Incendiary, kindling Animosities and blowing them into Domestick Wars, and the Question is fully answered. However, I would have J.F. be more careful how he medles with the Men of that Element; for if they should know of his base Restections and Comparisons, they would, I affure him, do more then point at him, as he said of his Book Sellers to me.

The next Passages in my Answer which trouble him not a little, are these two, that I should say to these Words, poor Non-Conformists; but why poor Non-conformists, after all their preacht up Battels, Spoils, Plunders, Sacriledges, Decimations, &c. as Rich and Covetous as ever. Again, upon the Description of the True Ministry, I said, 'No, they are true Gospel-Ministers, and their Feet truly beautiful, whose Gospel is Peace on Earth, and Good-Will towards Men; and not Garments roled in the Blood of Kings and Princes Rulers and People. No Worldly Armies, Battels, Spoils, Sequestrations, Decimations, &c. in which J. Faldo and his poor Non-conforming Ministers have had their Hands, &c. p. 52, 53, 62.

This may perhaps found harsh; but I shall easily take that off by declaring the Occasion. My Adversary must needs reslect upon me, and some other of my Friend for our Estates, Houses and plentiful Subsistances; and having

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thaving first abused us by making it necessary to a True Minister after our Principle, to have no Houle, jeers at our Poverty and envies our Prosperity; bidding such as had no dwelling Places, to repase to William Penn and such other Quakers for an Answer, who have large Possessions and brave Habitations, such as few Ministers, especially the poor Non-Conformists enjoy. Upon this I depainted what some of their Ministry had been, and what it is; not varying one Tittle from the true Character of them, so far as I know it. What had he to do with our Livings? What with our Ministry? Shall he rant uncontroleably? Has he a Priviledge to make us Fools and Knaves at Pleasure without Contradiction? Is there no Supersedeas to such Unchristian Proceed? We must be abused if Poor, and jeered or envied if Rich; and that by a Man, who is one of that Tribe which hath given the fignallest Proof of a false Ministry, by the great Degeneracy of the late Times, whereinto they were not only fallen; but have been the Ring-Leaders unto others corrupted by it. But I be eech my Reader to confider his Reply to what he thus drew upon his own Head. . I. That my Accusations are false, which is sooner

faid then proved; twenty Years have made them good. 2. That I have like an accurfed Ham, discovered my Father's Nakedneß. No fuch Matter 7 Faldo, That Fig-Leaf will not cover thine. My Father was no domestick Incendiary, much less an Army Chaplain or Parson; of such I spoak. He completted none of those Tragedies, nor was his Estate advanced by any of the consequential Gains: His Family never faw two Pence

of any Sequestration or Decimation Money, nor possest one Foot of King's, Queens or Church Lands, though

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iend and avin Perhaps some honest Men did. Accuse that can, provided he will prove, or else he had better hold his Tongue. I can say, and that with Sincerity to God and Man, that after twenty sive Years of publick and vel ry eminent Sea & Land Employs (requiring much Time, Prudence, Care, Faithfulness, Government) and the many great Opportunities he had to swell his Estate to a very considerable Bulk, and that as landably at any publick Officers raise themselves, he departed this World with a most clear Conscience in all those Respects, leaving not half that which many London Shopkeepers arrive at by their private Acquisitions. Base then and unworthy with a Witness, to bring him or me into your Society; We are unconcern'd in those Enormities, for which I justly made the Reslection.

3. But he sayes, that I spit Defiance against the Kings Gracious Laws, and Act of Oblivion; that if I be displeased, I will call for Fire from Heaven to devour the

whole Stock and Kindred of one that offends me.

God forbid, and forgive him. I would rather dye my felf then bring any such Dammage upon any of you? But you are to be put in Mind of old Times, to humble you; Some of you perk up so high, as if none were sit Gaides for Heaven but your selves, & would sit Inquisitors upon other Mens Religion without Contradiction, and yet have given such eminent Proofs of your Degeneracy, fresh in our Memory. I have not said half so much as JOHN CANN, the old Independent Pastor, lest behind him in his little Treatise, called, The Time of sinding, which is an Entire Testimony against your Apostacy, for so the old Man calls it, and the second since his day, preferring the worst of the former Bishops before

you. See his Epift. Dedicar. Most sharp are his Re-

prebensions of you in the Discourseit felf.

To talk of the Act of Oblivion, is not so pertinent, as to live that humble Life your former Micarriages should in very Prudence engage you to. This were a better Use of the King's Clemency, then to trouble the World with such unnecessary Contests, especially when they expose other more harmless Differences to the Severity of the missinformed Magistrate, and rude Vulgar, and prejudice the Minds of Jober Inquirers against them: This is to be as bad out of Power; as you were in it.

Neither would I be understood to have spoken of all Sorts of Non-conformifts (having alwayes been one my felf, and a true Lover of the Honest of them) which J. Falde takes great Pains to infinuate; No: Nor of all called Ministers, neither. I aim'd at such only who remain in their Partial, Narrow, Bitter Spirit, unfit for God and Men. 'Tis notorious to all inquisitive Minds, what Mifery these Nations have been reduc't to, through the pernicious Councils, horrid Flatteries and most partial and ambitious Practices of many of the Non-conforming Clergy when time was; They alwayes stood in the Way of whatever tended to the true Freedom of this Mighty Nation from greatest Thraldom. I could particularize in twenty great Instances, and bring the Complaint of many confiderable Persons against them. Many Pamphlets are extant that loudly speak the same, especially two, call'd The first and second Narrative of the late Parliament's Proceedings, &c. printed Anno 1658. and 1659. as I take it, in which the greatest Hypocrisie, the most detestable Falsenesto God and Men, and a Sort of Flattery to their new Mo-

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Monarchy, exceding all modern Idolatry, yea, Blafphemy it I elf, are brought to Light, and laid at the Doors chiefly of the Priefthood among all Perswafions in any Power at that time; Out of which and several others I have extracted about one Sheet, which I intended for the Press, but pure Tenderness to those that acted with Integrity and Conscience, stopt its Publication: I was careful not to give any Occasion for them to be born hard upon by fuch as knew not well how to diftinguish between Persons and Things that differ; though such as I meant, well deserve it from us, that when in Power persecuted us, contrary to their own Engagements, and now out of Power malign and abuse us by slanderous Reports and invective Libels: Nor is it wholly laid aside, though pro tempore suspended; New Provocations may give Occasion for their History to come abroad to the Nation more compendiously then ever. A Work I take no Pleasure in, but am heartily forry, that such as have given that just Occasion for Rebuke, should (as not having their Fill of us before) fall so feverely on us new about Religion, who have so eminently prov'd themselves false to God, Religion and the Kingdom; and thereby necessitated us to rip them up and show how nauseous this Officiousness of theirs is; as if they thought to expiate old Crimes and prove themselves Zealous for Religion, by perverting, abufing and gainfaying ours. This is the present Plague that infects the Families of but too many, through the fecret Instigations of their Ministers, yet too inward with them; And I know, that the most honourable left among Diffenters, Jament at this Day the Stingeness of their Clergy, whose Fierceness is rather encreased (then leffen'd) with their Loss of Power. But such generous Perfons,

Persons, as have lacted truly upon Conscience, according to the best of their Understandings, and have ever continued immoveable for General and NationalGood, no Man holds them in greater Value then my felf; I wish for every such one the King and Kingdom had a Thousand. It is an Abuse therefore in my Adversary to extend my Words to all Non-conformists, which only relate to the Narrow-Spirited, Angry and Imperious aamong their Teachers. And it be for my Plain Dealing with them, he (like himself and his Cause) threatens me with the Punishment of the Judge, Law, and I know not what belide, unless I repent me of my Saying (at what time he pleads the King's Oblivion (showing himself more below him in Mercy, then he is in Dignity) Let him begin when he will, it will never lessen my Credit, nor greaten his, But that he should, after so much Provocation, such scurrilous Replies, Hard Names and black Characters, given by him, fay, I am turned CAVALIER and PRELATE too, to fatiffie my Lust of Anger; adding, We see what a Change the Quakers Light can make when it acts the Part of Fire, are Words very Indiscreet and Ungrateful, as well as Scoffing and Prophane; for they fling fuch scurvy Reflections upon Cavaliers and Prelates, as become not one who got his Oblivion by the former, and his pre-Sent Liberty of Preaching and License for Printing by the latter: For it is as much as to say, that both Cavaliers and Prelates are a Sort of Revengeful, Angry and Fiery Persons (to be sure bad enough, or he would not have rendred me either, when he went about to character me to Difgrace) so unthankful is he for his Oblivion and all other Benefits that he now enjoyes at the Hands

and by the Moderation of either Cavaliers, that is, Royaliffs; or Prelates, that is, Episcopal Protestants; whom notwithstanding, he pretended to be no further concern'd in his Essayes against us, then vindicated, as I have frequently observed.

But lastly he accepts against my mention of one of

his new Benefactors.

There is a Gentleman, Mr. T. F. against whom Mr. Penn hath such a Sloven, that to my great Wonder I find him in all his Writings (I have read) attempting his Disgrace, who never wrote against him; and if my Information fail me not, P. hath been engaged by him to ano-

ther kind of Deportment.

How black am I with 7, Faldo's Dirt? but none of it will stick. Spleen I never had to the Man; but once a Friendship, that had never been broken by me; but asit came, it went. At the time of our Disputation with T. D. T. V. T. D. and W. M. at the Spitle, being engaged in the Negative concerning the com-mon Doctrine of distinct and separate Personallity, he and some others fell into great Intimacy with us; Who but we in his and their Thoughts? at what time they were not quite discovered by us: But pulling off their Masks, at last we found them to have been the Followers of J. Biddle, in that which is commonly called the Socinian-Way; and that their peculiar Regard to us came from an implicite Vindication of one of their Principles, for which we came under the Scandal and Odium of Socialians: Pulpits rang how the Qua-kers had unmaskt themselves on that Occasion; and their warm Disputes in our Desence did not a little strength-

Arengthen the common Reports that went of us, and When my Book intituled, The Sent me in particular. dy Foundation Shaken, came out, it being a further De tection of what we call Errors, and it happening that Socinians did the fame, as I was a rank Socinian (who had never read any one Socinian Book in all my Life. if lookt into one at that time) so these Men, at least T.F. was ready to believe me nearer a kin to them? then, God he knows, I was; that is to fay, in Denying the Divinity of Christ. At this time, what would be not have done for me, if I might have believed him, and in Reallity the Man was wonderfully taken; but which was grievous, he was shamefully mistaken; and when he came to read my Confession to Christ's Eternal Godhead in my little Book, intituled, Innocency with her Open Face (though he had another, called, The Guide Miftaken, that p. 28. abundantly doth the fame, which was writ and read by him before the Sandy Foundation was thought of) he deferted me, broak all Bonds of Friendship and Rules of Civility, and his extream frews of Kindness turned to continual excessive Reflections He would have it a Retraction, rather then be thought to have been mistaken; He had built his Hopes for high for the Foundation, and then became wrathful die they fell. And though I fought his friendly Behaviour, having no Thought in my Heart but Love and Friend. thip to him; yet fo invincible was his Difpleafare, that there was no holding for me of this Good will and believing Christ to be God; They were with him as in. confistent, as Light and Darkness; I know no other Reason (if this be any) for his Sharpness to me; And God knowsy this is the very Truth. I leave it with my

Reader to fatisfie his own Conscience concerning this

But he never wrote against me; Truly he needed not, who hath another Instrument fo nimble, and so able a Scribe as J. F. for the Purpole. But if calling me the basest Names, undervaluing, detracting and traducing me in almost all Companies behind my back; and in a Garden at Hog fdon; where I went to accompany some of my Relations to affront me with opprobrious Names. as many can witness, who demean'd my felf with all Gentleness towards him; and to act in the Quallity of an incessant Agent against us by Informations, Reports, Books, &c. (WHO ONCE DID ALL THESE THINGS FOR US (and we are no work Men then we were) If these things be no just Provocations to mention two Letters, I'am to blame: Yet that Lname him in almost all my Writings, or all that he hath read, is falle; for in the Spirit of Alexander the Copper-Smith, &c. which J. E. quoves, he is not named, and of a bove Twelve Books he was mention'd bur in Three, and that obscurely; this makes the Fourth against my Will. The Occasion, besides what hath been already toucht upon was this: H. H. one of his Friends, writes a Book against us; or rather to us against G. F. J. Faldo's Mr. T.F. was the Promoter and Scartcret of thele Pamphlets, especially upon the Exchange, where (& not in private Converse, as F. F.J. sayes, and makes to be the only Reason of my taking notice of him, that he may render me bale to his Readers) before feveral, and those of divers Bergwahons, called & Fox Know, Puppy, Logerhead, with frich like un andforme Terms, inworthy of a Man of Tel's Confideration in the World. This

This I would never have repeated, had not J. Faldo drawn, yea, compelled it from me, by suggesting an Untruth, and substituting it in the room of the True Reason;

Well, But if his Information fail him not, I have been engaged by T. F. to another kind of Deportment. And fuppose all this, hath he not dif engaged me sufficiently? I owe no Man any thing beyond Truth, nor will be fertered from my Testimony by any Obligations. But I never was engaged to him beyond what I have faithfully related, except it was his lending me (as he thought) by one that was my Servant at that time of my Tower-Imprisonment, about Forty Pounds (he coming in my Name, counterfitting both Messages and Letters, as I made appear to him afterwards) which, though mine Eyes never faw one Penny of it, nor was there a Penny employed in my Service, or to my use, I did, when God enabled me, having then no Estate in my Hands, faithfully repay, as if I had really had, every Penny; believing then, and still, that it was Kindness in him to me that was abused by a Knavish Servant; and I would never let him fuffer for it : If herein I have wronged him, he may forgive me.

But because in my Answer to J. Faldo, and what he said in his behalf against us, I told him, that some thought it a Shame, that so ill a Tongue should go unrebuked of those whose Principles and Interest vive them the Liberty of doing it in a way that might be more effectual then all the Moderation and Reason that can easily be shown to him; J. Paldo, exactly like himself, strains these words, all the Moderation and Reason, which I intended, of our bearing his Abuses, only showing their Unreasonableness by writing, to nothing below some

Which are but softer words for down-right Murder, and to Countenance this Comment of his. I was told, I think, by one that had it at T. F's Mouth, that he was advised to take the Law of me for his Security.

But to put all this out of doubt, those that thought it a Shame, he should so frequently, violently and publickly revile honest Men, bringing their Common Credit into Question by scurvy Names, meant by the way that might be taken, only the Law, which was what some counselled him to use to secure himself against me. These Men had need have good Consciences, that are

thus affraid before they are hurt.

Thus have I vindicated those Reflections J. Faldo lay d such Foundation for; and if T.F. be troubled at this, I must tell him, so am I, but I cannot help it; Lethim better advise his Scribe next time; for I have nothing but hearty Love and good Wishes for him; nothing but hearty Love and good Wishes for him; nothing but hearty Love and good Wishes for him; nothing but hearty Love and good Wishes for him; nothing but hearty Love and good Wishes for him; nothing but hearty hard or disgraceful in this Defence of my self, imputing much of what hath happened more to his Natural Haste, and sometimes ungovern'd Speech, then a Premeditated Injustice. He knows how often I have caution'd him in those respects, while we conversed together; Nor hath it been may only Observation and Admonition by a great many others, and some of his own-Friends too. Thus I leave T.F. in perfect Good will, to see what Leave it is that J. Lado is taking of us.

His Epilogue degenerates not one jot from the Book is felf; And as if his would do me a great Deal of Missehief in a little Gompass, and say whatever is rude and unjust, once for all, he tells his Reader, That I have e-gregiously played the Forger; that I am a Cheat; that all

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Men under franding Controversic will judge me worthy to be made a Proverb of, and when they would express an impudent Forger, to say no more then W. PENN, Rep. pag. 95.

And that he may add Prophanene's to his Railing, he proceeds: A Great Foct of their own hath these words, worthy to begin all Mr. Penn's Books on that Subject as

it ends this of mine.

If a meer Scoff in Scripture-Phrase be prophanening Scripture, then I have not over-charged him in calling this Phrase, wherein he useth Paul's words to the Athenians (but with Scorn and Levity) against us, Prophanencs. But let us hear these so much Derided Words.

And they that would be satisfied concerning us any way, they must find us and know us in the Principle of Life, where we are, and not in their own Reason, where we are not; and so let none REASON about us, for there they can never know us, nor come unto

sus, W. Smith's Cat. p. 94.

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But why so much Contempt upon this Passage, unless it be to show us, that he can still Scoff at that Principle of Life, which is the Strength and Habitation of God's Children, as he hath done already throughout both his Books. Did the Disciples or the Pharisees find out Christ's Meaning by their Reasoning about it, John 6, or would not either have relisht the true Meaning of his Words, had they dwelt in the Divine Principle of Life? Why did Christ say; I thank Thee, O Father, Lordof Heaven and Earth, that thou hast hid these things from the Wise and Prudent, and revealed them unto Babes, if they are discoverable by humane Reasoning? for Babes we ignorant of that Art; yet out of the Month of Babes and

and Sucklings, &c. The Apostle's Question 1 Cor. 1.
20. was very impertinent, if J. Faldo may be of Authority, who said, where is the Wise? Where is the Scribe? Where is the Disputer? &c. for this implies an Exclusion of all those Arts, Sciences and Natural Gifts from any Capacity to reveal the deep Things of God, shut up in the Divine Principle of Life. Besides W.S's Words imply a Clouded Understanding and degenerated, and therefore Uncapable. J. F. must either intend by his Derisson that he thinks W.S. deserves to be his'd for denying the Knowledge of Divine Things to be attainable, by the Degenerated Understanding of Man, or sanctified. If the first, All may have Cause to abhor his False Doctrine: If the latter, I would know which way that can be, without the Divine Principle of Life?

Dr. Barnea, I. Brad. I. Calv. B. Iew. VV. Perk. VV. Green. I. Car D. Owen, with a Hundred more of this Mind, admir'd by fuch as I. F. yet that Doctrine detided by him in us; particularly I. de VVessalia, No Man can know the Mind of Christ, which he holds forth in his words, but he alone, Paradox in Fasc. Rer. p. 163.

This abundantly manifelts J. Faldo's unfavory Spirit, and proves him to be ignorant of the Way, Method & Work of God in his Children. When the Natural Man by his Reason can know Christ, he may know his Sheep, the Scriptures,

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and the Power of God, and not before; but because it is impossible in Reasoning or Arguing pro and con, by the utmost Strength and Search of Natural Abilities, to know Christ, but by the Revelation of the Spirit of God alone, as hath been abundantly proved; therefore William Smith's words are sound and weighty, and J. Faldo's carnal and prophane; showing himself to be a Mocker of the Priviledges and Mysteries of

of the Gospel; but what else may we expect from one that walks after the Lusts of his own vain Mind, having not the Spirit, Jude 18, 19. Yet that we may manisfest how inconsistent he is with him els, as that he can't write against us, but he must write for us, take this Passage out of Quakerism No Christianus (which ought alwayes to begin his Books against us upon this subject, as it ends this Chapter of mine.)

'Those Gospel-Illuminations are beyond the utmost

reach of our Natural Faculties of the Mind

(though fanctified) and therefore it is faid to Part 3.

be 2 Tim. 3. 16. Divinely inspired; It is pag. 50.

onot produced in the Exercise of the Rational

Faculties; the Soul is purely passive or receptive therein; and is to those Illuminations as the Wax is to the

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#### CHAP. XV.

His several gross Miscarriages summ'd and further ebserved.

I. of his over-looking my Answer and Arguments.

OF Twenty Two Chapters in his Reply, there is not one of them, in which he hath not wilfully declined inferting my Answer and Arguments, and only flutters about, pecks and scratches at some part that is of least-moment to the Reason of the Point; perhaps some Rebuke or Reslection upon the ill use he makes of

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our Friends Writings; particularly pag. 9,22,23,24, 30,31,35,53,56,57,71,73,82, 83, 85, 86, 90, 92, 93. How is it possible my Arguments should be conquered, when they were never encounter'd? I was never yet so unjustly dealt withal in this Particular by any Adversary of his Pretences.

## I I. Of his drawing Falle Inferences.

Where he ventures at any time to infert any confiderable part of my Answer, he is sure to draw some Inference that may bring an Odium my words never deferved. I could particularize at large pag. 6,13,17, 18,31,35,41,42,47,49,71,72,73,74,75,85,86,87,88,89,90,91. but take these following for the rest.

1. From Edw. Burroughs Reflecting upon Peoples imagining God to be confined to some place beyond the Stars, he implies, they deny Christ's Manhood,

Vindic. pag. 6.

2. From our not ftyling the Scriptures the Word (but Words) of God, he infers, that we deny the Scriptures,

First Book, p. 18, 19.

3. From our Asserting the Doctrine of Inspiration, and Certainty of what we are inspired either to write or speak, he infers, not only our Equalling with, but preferring what we speak and write before the Scriptures,

First Book, pag. 40. Vind. p. 17.

4. From our Condemning the Imitation of any of the Holy Men of God of former Ages in particular Cases, without they are thereunto required by the Spirit of the Lord, he infers, that Commands of God in Scriptures are no Commands unless we think so; and that it is no Sin to break all Commands in the Bible, if our

Gonsciences can but be so blinded as to tell us it is no Sins

Vind. p. 34,35.

5. From our Afferting that there is no knowing of God but by the Spirit; and that Mens Apprehensions of God, and his Work in the Souls of his People, are but the Endeavours and Effects of the Wisdom of the Flesh, he infers, that we oppose the Spirit and the Scriptures; nay, that we reject and scorn them, Vind. pag. 41,42,47.

6. From our denying a Carnal, Worldly, Mercenary Ministry, Lifele's Prayers, a meer formal Church, Preaching and not by the Spirit; and W. Smith's saying, that the present Use of Bread and Wine, and Water, called Baptism and the Supper (as they are used at this Day) are no other then Popish and Humane; he infers, that the Quakers, deny the Gospel-Ministry, Gospel-Prayer, Gospel-Church, Gospel-Preaching; and that we CALL Baptism and the Lord's Suppers as PRACTISED IN THE FIRST AGE AFTER CHRIST, the Popes Inventions, &c. Vind. from p.49. to p. 71. Oh Injurious!

7. From our reproving People for feeding in an Unconverted State upon the meer Report of what Christ hath done without them and depending thereon, & from our afferting that Justification (taken for Remission) goes not before Repentance, which is an inward Work, much less that Men can be compleatly justified, or made inwardly just, but by the washing of the Word of Regeneration & Santification of the Eternal Spirit, this Man dares to infer Our Denyal, yea our Undervalue, and that to the Degree of Elasphemous Contempt of the Transactions of

Christ at Jerusalem, Vind. p. 71, 72, 73,74

8. From J. Penning, asking, If ourward Blood would D d 3 cleanse

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cleanse the Conscience from indwelling Sin, he infers, that we deny all Benefit by the Blood of Christ shed upon the Cross. for the declaring of Remission of Sins, Rom. 3.

25. Fir Book, 2. Part. p. 46, 47. Vind. 77.

9. From our chusing to call that Body God prepared in which to do his Will, the Body of Christ, rather then the Christ of God; And from our afferting, God to be that Light which enlightens every Man; and that the Soul of Man had something of the Life of God in its primitive Perfection, he makes no more ado, but concludes, First, That we deny the Christ of God; 2dly, That we make the Measure of Light in every Man the Eternal God, thereby consining him to Man's Soul: And lastly, That the Soul of Man is God himself, and so God saves God, and God worships God. This my Reader may find in his Vind. from p. 75. to 87. particularly this following of E. E. about the Soul.

in every Man to be one with the Spirit, & as good as the Spirit of Christ (in order to prove it the same) J. Faldo infers, he made the Soul of Man God; because that which is as good as the Spirit of God is God, Book 1. Part 2.p. 122. Vind, p. 85, 86. As if E. B. had spoken it of the Soul of Man, and not the Light of Christ shining in

the Soul of Man, as his Words express it

on, as inconsistent with Scripture and Reason, he takes Heart to tell all People, that W. P. and all the through Quakers deny the Resurrection of the Dead; and are guilty of not believing a future Reward in an other World, with a Train of Ill Language, too long to bring in, Vind. p. 88, 89, 91.

This

This, Friendly Reader, hath been the Entertainment we have received at J. Faldo's Hands; but all things shall work together for good.

## III. of his evading my Answer and Arguments.

It is very frequent with him, next to leaving out what I say, or fastening salse Consequences upon what he transcribes, to evade the Strength of mine Answers either by pretending to have said enough in his first Book, (as if that had foreseen my Answer, and anticipated his Reply with a Refutation) or by some one Word which will serve him to play at; or by being in haste; or else my Answer deserves no Reply at all, &c. An Evidence of this Sort of Carriage my Reader may find in his Reply, p. 5, 17, 18, 38, 51, 57, 58, 59, 69, 71, 76, 91, 93 One at large for all.

To my leveral Arguments in defence of Immediate Revelation, Inspiration (as he terms it) he returns three

or four Lines.

This W.P. is so far from denying, that he pleads for it, but after such a Rude, Impertinent manner, that I should but injure you, and shew my felf idle to animadvert upon it, p. 17. The cheapest Way that ever Man took to consute his Adversary. Doth this become any Man of his Pretence to either Schollarship or Christianity?

## IV. of his Forgery or Perwersion.

I am forry I have such reiterated Occasion to charge him with Forging, that is, foisting in Words into our Writings and Sayings, that are wholly inconsistent with them, or perverting those he delivers, to the End he may make them ponounce his Mind the more plainly. A few of many Places I have observed, as in page 22, 25, 41, 42, 50, 51, 92, 93. Of which I shall give four Instances more particularly.

1. I. Pennington speaking of Knowledge according to the Flesh: By Flesh, sayes he, The Quakers under frand the Use of our Understandings (though) santisfi-

ed, first Book, p. 41. Vind. p 24, 25.

2. His second is, making W. Smith to call the Scriptures Traditions of Men, Earthly Root, Darkness, Confusion, Corruption, Rotten, Deceitful, the Whore's Cup, the Mark of the Beast, all out of the Life and Power of God; and not that he meant them of those who had degenerated from the Power of Godliness, and had set up their own Imaginations in the stead of God's Institutions, teaching for Doctrines the Traditions of Men, first Book, P. 117. 119. Vind. 41, 45.

3. The Third is, his making I. Penningson to call visible Worship the City of Abomination, Vind. p. 50.

tation, of the Vail'is over them; i. e. the Belief of the Man Christ Jesus, which was of our Nature to be the Christ, &c. Vind. p. 93.

## V. of his grand improbabilities and downright Untruths.

This Charge, I know, must needs be very unpleasant to a Man as Vain Glorious as many Places of his Book declare him to be, but I cannot help it; 'Tis Truth, if there be any Truth in the World, that he hath writa great many unlikely and absolute untrue Things. Let my Reader take the Pains to look over these following Pages

Pages of his Reply, and I am well affured, if impartial, he will not think that I have in a *Tittle* wrong'd him, p. 6, 7, 19, 21, 33, 35, 38, 39, 42, 46, 47, 48, 49,55, 56, 65, 70, 72, 73, 89, 93. Of which I will only instance four.

I. First heastirms, that he quoted forty Places out of our Friends Books, that would prove the Light within (as within us) to be the only Lord, and Saviour, and very God, p. 6. whereas he brought not any one that either proved the Terms or the Matter.

2. Secondly, He confidently accused us, of charging the Miscarriage of Mens Souls on the Knimledge the Letter of the Scriptures by God's Blessing doth con-

vey, p. 21.

3. Thirdly, Whereas I said that W. Smith's Words reflected not in the least upon the Scriptures, nor those Doctrines truly received thence; neither that any such V Vords can be produced by our Adversaries, he boldly tells his Reader; I intended no other but that Smith doth not accuse himself in so many Words of Blass beming the Spirit of God in the Scriptures, and the Doctrines from thence received; as much as to say; We both knew it to be Blasshemy, but W. Smith did not call it so, p. 41. There is no ingenuous Man that will not abhout the Falseness of this Passage.

4. Lastly, I opposing his Affirmation, that we did not profess or believe Eternal Rewards, thus pretends to confute me: W. P. opposes me rather because he would not be thought to subscribe to me, then that he believes not what I say to be true, p 69. But if this be true

fure I am, there is no Truth in the World.

And indeed, there is no giving this Sort oil Carriage

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et ng es at large, but by transcribing far the greatest Part of his Book.

### VI. of his idle Feers and frothy Expressions.

I have not met with any Man writing upon so serious a Subject as Religion is, that gives himself the Liberty of so many vain Expressions, as if he had intended his Discourse for vulgar Merriment, & not to Christian Information. If my Reader please to trouble himself with the Perusal of these following pages, he shall find enough to nauscate, p. 6, 22, 23, 26, 27, 29, 30, 34, 37, 40, 47, 50, 51, 53, 58, 60, 69, 71, 72, 95. Take two Instances: He cackles like a Hen, when he has laid a WORSE THING then an Egg, p. 47.

Again, because we said, God spoak once by Balaam's As, thereby proving that he did not alwayes speak

by the Scriptures, he thus reflects, I

Balaam's Ass
monder not that they leave the Teachings of Godby the Scriptures, to attend
on the Ministry of Asses, thereby calling us Asses, p.27. Which, how Wit-

ty soever he thinks such fort of Sayings, to be sure, they are more Frothy and Irreligious, then becomes a Man professing Religion, much less writing of the weightiest Points of it.

## VII. of his Vain Glory and Self- Praife.

At this he is excessive; So conceited is he of his own Abilities, and impatient after Praise (the greatest Discovery of Pride and Weakness that any Man can make) which

which my Reader may find, p. 28, 32, 33, 34, 50, 52, 61,63,65, 84. I will give one Proof for all.

My Charge and Argument in this Chapter (sayes he) is such an Argument, and so proved by me, as a THOU-SAND PENNS can never invalidate it, p. 34.

The Truth of which, as also the Vanity of it, may be seen both in my Answer and Rejoynder; however he stops his Reader's Mouth, and counts him senseless and desperate that is not of the same Mind, p. 36.

### VIII. Of Railing and Ill Names.

No Man pretends to dislike, yet no Man practises these ill-bred, as well as un-christian Courses more then 7. Faldo, where he wants Reason he imposes an hard Name; and if he be rebukt, he calls it Railing, reflecting that upon us for reprehending it in him. If I call his Comparison base, that is so, and that he manages it malitiously against us, he replies, that more gentile Railing may be learned under a Hedge, and that those Words are sovenly imposed UPON HIM; as if he were too great to be reproved, or licensed to rail without Controle, at least against the Quakers; for if I tell him, he is unmannerly, he counts our own Practice a Difpenfation; inferring from our Dislike of vain and fruitless Complements, a Liberty to treat us with what unfeemly Language pleased him best; This my Reader may see at large, if it please him to look into these Pages of our Adversary's Reply, p. 5, 8, 16, 20, 27, 29, 33, 35, 45, 4), 50, 52, 54, 58, 62, 63, 64, 69, 72, 73, 77, 82, 87,91,95.

But to omit whole Sentences, and yet to give some of Instance more at large then by bare Figures, my Adverfary fary hath liberally bestowed out of his great Store of ill Language these following Epithetes, as well upon our Religion and Friends, as my self for defending them.

That our Light is the second Anti-B. 1. P.1. p. 107. christ, the Quakers Idol, Pernicious p. 39, 80, 107. P. 109. P.2. p. 20. Guide and Saviour, Fancyful Teacher; in fine, a sordid, sinful, corrupt

and riduculous Thing; and our Religion and Practice
Blasphemy and Idolatry, p. 47, 85, 87. Our Friends

B. I. P. I. p. 8. (Quakers, 10 called) benighted with palpable Knavery and Impudence; Abfurd and Blasphemous Idios; Out of the Knowledge and Wits also; Pro-

And that I am a presumptuous and blind Accuser, a Sophifier, an Haman, an accursed Ham, a treacherous and wilful Deluder, a Mad-man, an Hangman, an infillible Stager, a Fool, an Ape, a Dunce, an impudent Forger, and what not, that his Rage and Folly can foam out, pag. 4, 53, 54, 59, 61, 63, 65, 90, 91, 95.

I desire my Reader would also take notice, that besides his excessive ill-using of us, and reputing our Rebukes for doing so, Railing (which shows the Beam to
be in his own Eye, and that his Nature is as proud to reject Reproof, as it is soul and rough to occasion it) he
gave us the On-set; Had he not begun with us, we
know not that ever we should have meddled with him;
but having begun, and withal so miserably abused us by
foul Charges, salse Citations and vilisying Language, that
it should be more unreasonable in us to censure him, then
in him to deserve it, no impartial Man can ever think.
What is John Faldo for a Mans of what Rank, what
Quality, what eminent Office or Dignity in the World,
that

that we must be kickt by him up and down four or five Hundred Pages, for whatever he pleafeth to count us, & not be told, he wrongs we? Is the Quality of this diminutive Priest so much, and the whole Body of the People, called Quakers, and that to stop him in his Career of Scoff, Jeer, Taunt, foul Names and Reflection is to deferve them? But over and above, that this shows his Disposition to be Imperious and Impatient, as well as Rude and Frothy, and therefore very inconfiftent with his Pretences to Meekness and Good Manners, but most of all with his Reprehension of others in Cases less offensive; it will neither confute my Arguments nor damnifie my Person, which makes me the less solicitous of making any other Rejoynder. I should here bring in my Conclusion to this whole Discourse, but lest any may yet doubt of the Truth of these things, as believing me to have made an ill Use and partial Relation of them, I shall yet offer for further Confirmation of my Sense of the Man, and his Undertaking against us, this undeniable Evidence, to wit, that he hath dealt imperfectly and falfly with the World in his Account of our Writings, which he makes the Foundation on which every Charge is built, that he exhibits and aggravates against us. I have here and there in my Book toucht already upon this great Failure; But I shall more particularly inform my Reader of it in this place.

# Of Imperfect and False Citations.

Forasmuch as J. Faldo would have all People believe, that he hath charged the People, called Quakers, with nothing that their own Books do not clearly and plenty-

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plentifully prove (infomuch, as he counts those that think not so, senseles and desperate) and that many who read him, may be ready to credit him, because they see Books, Names and Passages frequently cited, especially those who have not the Books by them, to examine how honestly he deals with us, I thought it requisite to end this Book with this further Unanswerable Discovery of his Desective Foundation, that in many places we find Names without Book; Books without Parts, Chapters of Pages, yea, without Names; and Pag. without Number or Figure; many falsly cited; some added to, others liminished from in the beginning, middle or end of Sentences, thereby robbing them of their own Explanation, that he might the better fit them for his purpose, Take these sew Instances.

#### I. Names without Books.

G. Fox, Sail The	Book 1. Part 1. pag. 47.
G. Fox,	48.
7. Nailor,	90.
CAA.	Part 2. pag. 7.
W. Dewsbury,	the paid the sealing.
O. A. O. C. T. D. G. S. Marin	45.
R. Farn worth,	4 46.
G. Fox jun.	83,119.
R. Farnsworth,	142.
E. Burroughs,	d you transfer that 143.
Thus far of Names witho	ut Book, which is not fair

in any Adversary. Now of Books without Pages, and Pag. without number.

H. Books Without Parts, Chapters and Pages.

Morning Watch, Book 1. Part 1, pag. 37.

Light out of Darkness, 37.

Shield

Some of J. F's.	Miscarriages. 431
Shield of Truth,	Book I, Part I. pag. 45.
Love to the Loft,	tions to and continue the
Life of E.B.	LONG 45TE
Epifile of W. Dewsbury,	47-
Velata quedam revelata,	
Morning Watch,	Managhi and at 32.
Morning Watch,	Part 2. pag. 19.
W. P. Spir. of Truth,	32.
Love to the Loft,	39.
True Faith,	122.
F. H. Testimony,	123.
Great Myst.	124, 125.
Velata quedam revelata,	
Great Myft.	142.
Some Principles of the E	
Great Myst.	Vindic. pag. 86.
717 D1	T-10 Charles and Till
III. Books	Falfly Cited.
G. F's. Great Myst.	Book I. Part I. pag. 41.
W. S's Primmer,	44.
Great Myst.	<b>52.</b>
Great Myst.	57-
Love to the Loft,	118.
G. Fox Great Myft.	Part 2. pag. 10.
G. Fox Gr. Myft.	12
J. Parnell Shield of Tr	uth, 22,23.
W. Smith's Cat.	75 Correst laces mo
W. Smith's Prim.	Too with A 37.
Love to the Lost,	40.
W. Smith's Prim.	32.
W. Smith's Prim.	Part 3. pag. 94.
W. Smith's Prim.	Vindic. pag. 6, 70.
Thus much at prese	nt of False Citation, which
The state of the s	to

to fay no more, makes any Book uncapable of being answered.

IV. Several Passages Clipt and Maim'd.			
The state of the s	Book 1. Part 1. pag. 42.		
Short Difcovery,	80.		
W. Smith's Prim.	88.		
J. N. Love to the Loft,			
E. B. Anfw. to Choice			
7. Story Short Discover			
W. Smith's Prim.	114.		
J. N. Love to the Loft,	120.		
7. N. Love to the Loft,	Part 2. pag. 6.		
I. Penington's Queft,	19,23,		
W. Smith's Cat.	26.		
W. Smith's Prim.	37.		
G. Fox Gr. Myft.	40.		
J. N. Love to the Loft,	43.		
W. Smith's Cat.	69.		

Reader, These are but a very few of what we could offer; for indeed there is scarcely one Passage that he hath not mangled on purpose to make it speak the better on his behalf, which given at length would have

cleared it felf.

### V. Certain Places more particularly Perverted by Adding or Mis-applying.

I. Penington's Question,	Book I. Part I. pag. 41,
E. B's Anfw. to Choice	Exper. 80.
I. Peningt Quaft	109.
W. Smith's Morning W.	
W. Smith's Morning Wa	tch, 126.

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Some of 3. F	s Mucarriages.	433
Love to the Loft,	Book r. Part 2.	pag. 25.
J. N. Love to the Loft,		27.
W. Smith's Prim.	of a may demade the	42.
I. Peningt. Quest.	I I Daniel is the	46,47.
W. Smith's Morning W		48, 49.
I. Peningt. Queft.		70,71.
I. Peningt . Queft.	to be been to	81.
I. Peningt. Quest.	A standard tests lety	126.
		1.000

I. P. Queft.

These, Reader, are but some Hints I was willing to give thee of our Adversary's Difingenuous Carriage towards us, either in letting drop that which may be most material, at least might be more explanatory of our Friends Intentions, foilting in words wholely inconfiftent with the Scope of our Passages, or mis-applying them in favour of his black Charges, all which may clearly be feen by a Compariton of his Books with our Friends Writings, a great part of which, I must confess, it will be difficult to procure, since to prove his Miscarriage in Citations, I have not been able to compais above the one half of the Books he names; but that carries this Woful Reflection with it, if his use of 15. Books in Thirty affords us fo many gross Instances of his Unfair Dealing with us, what might we have expected upon our Examination of the rest? In the mean time we shall without leave suspect him, having so much Reason for it.

To compleat what I have done in this Particular, let me tell thee, Reader, that in his Comparison of us with the Papists, he sets down Twenty several Passages as our

Doctrines and Opinions, not producing fo much as one Person, Book or Page to avouch them; a piece of Justice he denies not to the Papists themselves at

Book 1. Part 1. pag. 31, 33,33, 34, 35, 36.

E,e

what

what time he refuseth it to us, though not they, but we were the People against whom the Discourse was writ: which, though gross enough, yet nothing compared with his Difingenuity at the end of his First Book, where under the Pretence of fur-Part 3. from nishing his Reader with a Key to underp. 62. to 90. stand the Quakers Meanings by, he lets down no less then about two Hundred and Fifty Particulars in our Name, without fo much as the bare mention of one Author, Book or Page, to countenance his Attempt. Yet after all this he cannot bear to be told of his unfair Carriage, and his Unjust Dealing towards us; His Quality, or his Pride, is so great, it will not bear a Reprehension; I never met with a Man of so much Falseness and Stomach together. He thinks it so great a Pumishment to be rold of his Miscarriages, that if we will not let him pa's for a Faithful, Sober, Meek and Chrifian Author, however he hath proved him elf the Contrary, we must expect all that his Scorn and Anger. can cast upon us! But fuch Vindications of his Effayes will be Hand-writing enough against themselves, and their Author, who ought not to flatter himself after thefe great Evils, with the Hopes of Impunity; for Such as he bath fown against us, such shall be reap at the Hand af God, the Rightcom Judge of all, who will reward every Man according to his Works. But I defire with all my Soul that God may show him Mercy, that Repentance may yet over-take him, and this Iniquity be blotted out before he departs this World, and is no more feen I would befeech him in the Love of God to fight no tonger against the Truth, and for a Cause, his Confcience (mightit speak) would tell him, is not the only true God's, but the Honour and Interest of the God of this World, whom the formal Christian is lead and ordered

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dered by, that is so sharp against us. Let him not be afraid to take Shame for that which is fhameful, left vain Credit here, brings Sorrow hereafter. I cannot be otherwise perswaded, but that Reputation prevailed more with him then Conscience in this Controversie; he tugs to hard to prop the one, and there is so little favour of the other: God could never be in that Delign, nor amidst those Thoughts, that were laid with so great Mistake, and which have been vented with so much Fury. I must needs say, There was neither Truth to inform us, nor Charity to gain us: It stumbled the Weak, grieved the Tender & offended the Peaceable among those Professions he pretended to vindicate, gratifying only fuch as are of a Litigion and Contentions Nature, whole unreasonable Heat it had been his Duty rather to abate by Sweet Perswasion and a meek Example. I have this Comfort in my Conclusion of this Controversie, that I most heartily forgive him all the Injustice and Unkindnes ha leach shown, at least so far as I am therein concerned, and that I think is more then any Man; And with the fame Love that God hath loved me, I do with all my Soul fervently wish his Solid & Unfergned Repentance, that he may receive the Love and Mercies of God in the Remission of his Sins, and Reconciliation of him by the Power and Spirit of Jesus Christ our Lord, that he may know the Excellency and Glory of the Truth in the inward poss and what are those good things, no Carnal Eye, Ear, or Heart hath ever seen, heard or understood, that God hath laid up for them that truly fear him, and which he daily reveals unto all such by his Eternal Spirit,

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### The Conclusion.

THus, Friendly Reader, are we come to the End of our Task, wherein, I hope, the Doctrines of that despised People, in Derision called Quakers, their Worthip and Church-Practice, are evidently and firmly vindicated against vulgar Mistakes and Reports, and more especially those many black Charges, so consident ly exhibited by J. Faldo, in his first & second Books, both by a fair Rescue of our Words from his gross Perversions, and indirect and unnatural Meanings, and the Confirmation of our real Sense, with plenty of plain Scripthre, many Reasons, and the unquestionable Testimonies of several Ancient and Modern confiderable Authors. My Delign hath not been Conquest, but Information, that by thele Religious Wars we may at last arrive at Peace; And thefe Weapons be all beaten into Plow-shares, so as to learn War no more: That to fear God and work Righteousness (the Life of Jesus Christ our Lord, who hath left as his most Holy Example, that we should follow his steps) may be the very bent of our Hearts, the Resolution of our Minds, and confractice of our Lives; which bring the Soul to the Inheritance of Substance, & establish the Heart forever.

Oh, that all who read this Discourse, may with me wind up their Spirits, and lodge their Souls, not in the Love of Controversie, but of that Divine Life, which stills, resolves, as dixes all, and gives such Heavenly Waiters to feel and enjoy Immortality! To see and possess something that is beyond time, & these painful Exercises that are within it. Oh, this makes Men

Weighty,

Weighty, Serious, Loving, Meck, Holy, Forbearing and Constant, the Image and Delight of God! Such become Livers of Pure and Undefiled Religion, who have been thitherto but so many vain and verbal Contenders for Religion; so shall this Scripture be fulfilled to our unutterable Rejoycing, Surely his Salvation is nigh them that fear him, that Glory may dwell in our Land; Mercy and Truth are met together; Righeconfne & and Peace have kiffed each

The God of Everlasting Strength Bless and Prosper this Glorious Work in the Earth, to the Praise of his Holy and Bleffed Name, Amen.

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LE roshld. p. 120. 1. Carp. T. 140. 1.15. T.

# ERRATA.

that continued Difficulty which attends us in printing has now, as at other times, made way for feveral E-scapes: The most offensive though few very obstructive to the Sense; are here collected and corrected. The other, as Stops, Parenth sis, and some sew Improprieties are left to the lingenuity of the Reader to excuse and amend.

Page 9. line 20. read Principle. p. 10, 1.9. for were r. mai. pag. 20, 1.3. r. writ in. p. 21. 111. r. charged. p. 30. 1, 27. r. bould not. p. 32. 1, 16. for no r. not. p. 33. 1.9. r. there are. 1. 10, 11. r. as much. p. 34. 1. 33. r. belief. P. 42 1. 22. 1. much more. p. 50. 1. 22. r. doubtful. P. 53. 1. 26. is dele. P. 54. 1 2. 1. as are fo. 1. 29. 1. 1657. p. 55. 1. 22. I. but even r. even. p. 56. 1. 2. in dele. T4. f, the r, his, p. 59. 1. 32. for this dele. p. 64. 1.7. f. no r. any. p. 78. 1.18. r. ulu. 1.17. 1.8. for dele, 1. 20. r. lame p. 88. 1.32. f. me r. sleet 1 33 f. chy r. my. p. 92. 1.23. r. pralect. p. 117. l.2. r.cull'd. p.129. l.10. r. Caryl. p.136. 1. 3. f. it r, them. p. 140, l. 15. r, reply pretended. p. 142. 1. 3. r. fcars. 1. 19. r. fcrutury, p. 144. 1.22. 1. gone, I fear. P. 147. 1.31. 1. ye teach. p.153. 1.16. r. Cajus. p. 16171 23 T. d. fond. p. 166.15. r. certainty. p. 169, l. 18. r. but e. p. 183, l. 3. f. of r. have. l. 9. r. sinfully. p. 193, l. 28. r. foild. p. 197. 1. 25. r. to conclude. p. 204. 1. 17. not dele. p. 209. 1. 22. r. fermentine. p. 216. L. 24. r. and a. 1. 27. 1. Spake. p. 225. 1. 33. f. it ont of the Soul r. Sin. p. 226. 1.26. r. promised in his Descourse. p. 232. 1. 16. r. repute. p. 235. L. w. werb. p. 239.1.22.r. word. 131. r. Dichotomizers. p. 244. 1.25. f. any r. my, p. 247. 1.29. r. Barker, p. 248, 1. 27. f. they r. themselves. p. 249. l. 21. f. with such

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an r. thus with bis. 1, 22 r. 65,66. p. 253. 1.23. 2. Sharers. p. 259. 1.30. after dele. p. 260. 1.18. the Baptism dele. p. 262. l. 17. to dele. p. 263. 1. 32. r. he wore. p. 265. l. 6. r. trouble in his. p. 266. l. 2. f. crowing. l. 15. r. philosophical. p. 269. 1.2. f. ar. of. p: 270. l. 18. r. were. 1, 30. f. yet t. fe. 1.31. t. wore off. p.203, 1.5. r. nyeza rs. p.300 1,25. r. incompetible: p. 308. l. 16. t. he that, p.3 ro. l. 12, 8,22. f. holys. p.311.1.24. f. too Short r. t. Show. f. fo as to r. foro: p. 318. 1.26. it dele. p.319. 1.25 r. needs no. 1. 22. r. or flip. p. 320. 1. 15. f. r. what. P. 324. 1. 14. r. 317. p. 325. 1. 27. f. Prophers r. Poets. p. 326 l. 7. r. had. p. 327. l. 14. r. that they. p. 329. l. 15. r. min. l. 17. r. deargo. 1. 20. r. Veiss. p. 330. l. 11. r. \(\chi\_0uer\). p. 332. l. p. 346. 1. 21. r. ubiquitary. p. 348. l. 15. r. eleverly. p. 352. l. 11. r terreno. p. 353. l. 19. r adventram. p. 358. l. 11. f. then r. that. p. 3 0. 1.8,12,22 r. MCW. p.361. f.21. r. imperious. p. 365. 1. 18. f. in r. is c. p. 369. 1. 12. r. fetions. 1. 15. r. arsunalinov. p. 372. 1. 11. r. andbring. 1. 21. however dele. 1.29. r. Souly Body. p.373. 1.24. r. pass. p. 374. 1. 27. r. upof. p. 375 1. 15. r. numerical, p. 375.1.2. r. resuscitation. 1.4. f. 32.r. 2. p. 379. 1. 1. f. but r. and. 1. 20. r. restituent, semina. 1. 26. r. weigh'd. 1. 31. r. as d froyes. p. 380. 1. 17. r. intricate. p.382. 1.19, r. wrott. p.383. 1.21. r. bath. p. 408. 1. 24. r. and would. p. 419. 1.4. f. as r. and p. 422. 1. r. of the Light. p. 423. 1. 18. r. and In-Spiration. 1. F. r. Pretences. p. 428. 1.9. r. Vind. pag. 47. 1. 19. r. Vind. pag. 4. p. 429. 1. 4. f. and s. greater then. 1.5: and dele. p. 430.1.11,31.f. Chap ters and Pages r. Chapters or Pages.

